The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XXI. NO. 35.—WHOLE NUMBER 1075.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, OCTOBER 25, 1851 AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 9 "
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" Emmanuel Church, 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
Church of the Transfiguration, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for October.

26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles.

NOVEMBER.

1. All Saints' Day.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Twenty-third Sunday after Trinity.
30. First Sunday in Advent. St. Andrew the Apostle.

Thanksgiving Days appointed by the Civil Authority. November 27.—New York, Massachusetts.

Poetry.

From Keble's Lyra Innocentium.

Baptismal Vows.

O happy new-born Babe, where art thou lying?
What are these sounds that fill with healing balm
The hallow'd air, of power to still thy crying
At once, and nurse thee into heavenly calm?

"His Bosom bears me, who on earth descended,
Of a poor Maid vouchsafing to be born.
His saving words, with holy water blended,
Have brought the glory to my prime of morn."

Joy to thy nurse, more joy to her who bore thee,
Lamb of that Shepherd's flock, whose name is Good:
As he hath won, for ever may He wear thee,
And keep thee purified with His dear blood!

"Amen: and therefore am I sworn His servant,
His sacred Heart through life to be my rest,
To watch His eye with adoration fervent,
Foe of his foes, and in His white robe drest."

O blest, O safe, on God's own bosom leaning!
But Passion-hours are nigh:—keep thee thy place:
And far and wide are evil watchers, gleaning
The lambs that slight the Shepherd's fostering grace.

"Nay, I will drink His cup; my vow is taken;
With His baptizing blood my own shall blend;
Ne'er be that holiest charge by me forsaken,
The dying Saviour's trust to each true friend."

Well hast thou sworn, and be thy warfare glorious:
But Saints are pure, the Church is undefiled,
And Jesus welcomed from His cross victorious
A Virgin Mother to a Virgin Child.

"Then ask for me of the dread Son of Mary,
Whose arms eternal are young children's home,
A loving heart, obedient eyes and wary,
Even as I am to tarry till He come."

Prayer shall not fail, but higher He would lead thee:
His Bosom Friend ate of that awful Bread:
So will He wait all day to bless and feed thee;—
Come thou adoring to be blest and fed.

"'Tis meet and right, and mine own bounden duty.
Good Angels guide me with pure heart to fall
Before His Altar-step, and see His Beauty,
And taste of Him, my first, my last, mine all."

Selected Matter.

The Church of England, originally free and always Protestant: a Sermon, preached in presence of the Annual Convention of the Diocese of Alabama, in St. John's Church, Montgomery, Saturday, May 10th, 1851, by Rev. George F. Cushman, M. A., Rector of Trinity Church, Auburn.

Concluded.

From the time of St. Augustine onward to the Reformation, the history of the English Church is a history of the gradual growth of the Roman power. To account for that growth is not difficult. The Saxons who had overrun the Kingdom were as ignorant as they were fierce, and to Augustine and his successors, they owed the enlightenment of their ignorance, and the subjugation of their fierceness. Knowledge is power, and by means of the one, the emissaries of Rome acquired the other. They introduced not only religion, but its necessary concomitants, civilization, refinement and arts, among those savage hordes. Their ignorant minds took the impress from those who instructed them, and as the See of Rome was coming to be looked upon as the centre of unity, it was but natural that the disciples of Augustine, whose hearts gratitude had opened, should embrace his own sentiments and views. The influence of the church was daily increasing in importance, and it was as natural that princes, in their quarrels with their own subjects, or with aliens, should seek alliance with a power that seemed destined to sway the world. But the power they aimed at was gained only by slow degrees, and it was long before the Anglo-Saxons could be persuaded that the church was founded upon St. Peter, rather than upon Christ. The homilies *a* that have come down to us from those remote times still show that it was St. Peter's faith,—"Thou art the Christ, the Son of the living God"—and not upon St. Peter's self, that the superstructure of the church was to be raised. All along in the succeeding centuries, acts of resistance to the growing encroachments of Rome may be traced, as we proceed to show.

We have already seen that the British Church differed from that of Rome in regard to the day on which Easter should be celebrated—a difference that proved conclusively that its origin was derived from the east. At a still earlier period, A. D. 162, St. Polycarp, disciple of St. John, and Martyr Bishop of Smyrna, had differed with Anicetus, Bishop of Rome, upon the same subject, nor was the difference allowed to interrupt their communion.*b* We have seen, too, the issue of the Council of Worcester. Turn we now to the no less famed Council of Whitbye, A. D. 664. King Oswi presides, and the question of Easter is in debate. Colman, Bishop of Lindisfarne, speaks the voice of the English Church, when he says, "the Easter which I celebrate, I have received from my ancestors, and it is the same as that which St. John the Evangelist observed, with all the churches over which he presided."*c* The ignorant King, indeed, influenced by a quibble of Wilfrid, the leader of the Romanist party, decided in their favor, but so determined was the resistance of Colman, that he resigned his Bishopric rather than yield, and it was not till A. D. 800, that uniformity on this subject prevailed. Less than twenty years after the Council of Whitbye, the history of the same Wilfrid proves, that however the church may have been finally subdued, the unnatural chains still galled, and that the right of Rome was only that which might creates. He had become Archbishop of York, and being expelled from his See by the successor of Oswi, he appealed to Rome—*the first* of those appeals, the abuse of which, in after times, was one of the prime causes that led to the Reformation. Pope Agatho sent him back to King Egfrid with a bull, demanding restoration. The King, for an answer, rudely said the Pope had been bribed, and first imprisoned, and then banished Wilfrid. After ten years he was recalled by Egfrid—was again deprived by a Synod of Bishops, and Pope John interfering for him, met with no better success than did his predecessor.*d* It was not until A. D. 785, that the first Legatine authority was exercised in England, in the Council of Cealchythe, and eight years after the celebrated Peter Pence was instituted, not as a tribute to Rome, but to found an English School in that city.*e* At the beginning of the next century, a part of Conwall was added to the See of Eadulf, and the record says, "for before this they resisted to the utmost of their power, and obeyed not the decrees of the Pope." The reign of Edwy, A. D. 961, presents a constant succession of attempts to resist the encroachments of the Romish hierarchy. Dunstan himself was banished by the King, and absolutely refused to obey the Pope when commanded to restore an excommunicated person to the Church, denying the Pope's right to interfere with the discipline of the church. "God forbid," said Dunstan, "that I should do it. If he shows me that he repents of his crime, I will obey the Pope's instructions, but while he lies in his guilt, he shall never insult me by a triumph over the discipline of the church. I will forfeit my life sooner."*g* Canute, the Dane, A. D. 1031, visited Rome himself, and protested against the encroachments of that See, and was promised amendment.*h* From this period to the Conquest, all was strife at Rome, and there are no events of particular interest in the history of the English Church. After the great epoch, A. D. 1066, William, the Conqueror and Norman, ascended the throne. Being strong in his seat—and it is observable that, in England, the strength of the Pope was the weakness of her Kings—he refused absolutely and peremptorily to do homage to the Apostolic See, and alleged *that it was not done by any of his predecessors.i* In this reign lived Lanfranc, Archbishop of Canterbury, who first attempted, at the instigation of Hildebrand, (Pope Gregory VII,) to enforce the celibacy of the clergy in England, but failed in the attempt. They were not yet ripe for the development of that novelty. Another Romish error was introduced by him, the dogma of transubstantiation, which was first taught A. D. 840, by Paschasius Radbertus. The English Church still followed the true doctrine, as laid down in the treatise of Ratramn or Bertram, as may be seen in the Saxon homily of Ælfric on that subject.*k* In the succeeding reign of William Rufus, A. D. 1088, Anselm, zealous for the Roman See, attempted to betray the ancient liberties of the English Church, by giving up the right of investiture, of giving the crosier and the ring—rights for which Hildebrand had struggled in vain.*l* But the King's power was still above the Pope's—they still jealously guarded the rights of their crown and church. He banished Anselm, and the latter complains in his letter to the Pope, "that the King would not have the Pope received or appealed to in England, without his commandment, neither that I should receive a letter from him, or obey his decrees."*n* Henry I, A. D. 1100, recalled Anselm, but soon banished him again, and though the Pope decided in his favor, refused to receive him into his Kingdom. He forbade the exercise of the Legatine authority without his permission, and his Bishops unanimously declared it to be contrary to the rights and privileges of the English Church. So strong did the tide of resistance run in this reign, that *the King threatened to withdraw entirely from the Roman obedience*, which would have been only to antedate the Reformation.*o*

The latter part of this reign presents a different picture, and we find the Papal power rapidly approaching its culminating point. A. D. 1125, William of Carboil became Archbishop of Canterbury. He did more than all his predecessors to betray the liberties of the English Church, having procured a bull appointing him Legate in Ordinary, which was equivalent to acknowledging that he acted only as the Pope's deputy, and this was the first formal recognition of his jurisdiction in England. Anselm looked upon him only as prime Bishop of the Christian Church, and as such, would fain have given him the right of investiture, but by no means wished him to interfere in the election of Prelates, or to meddle with the laws of the Anglican Church.*p* It was not until this year, that the Pope's Legate, John of Cremona, ventured to convoke a Synod in England,*q* that privilege having been hitherto vested in the King, but from this time the Legatine authority was of frequent exercise, and the Archbishop of Canterbury became ex-officio Legate of the Apostolic See. The name of Carboil became a bye-word and reproach among the people, so far were they from being inclined to submission. "I would speak his praises," says one, "if I could, but they are beyond expression—no man has yet discovered them." "William of Turmoil, rather than Carboil," says another. We cite not the pun to praise it, but as it indicates the spirit of the times.*r*

The reign of the usurper Stephen, A. D. 1135, presents nothing of particular interest, being but a scene of strife and war. He was too closely engaged to defend his own want of title, to allow him much leisure to inquire into that of the Pope. It was then after the Pope had reaped an abundant harvest and power, that Henry II. ascended the throne, A. D. 1154. He attempted to regain what was lost, prohibited all appeals to Rome, and the payment of Peter's Pence, and banished Thomas a Becket from the realm. Indeed, so far did he carry his acts of resistance that it was commonly said *s* at the time, that he had entirely abjured the Roman obedience. His will, however, was stronger than his power, and after a contest of six years, he was compelled unwillingly to yield. But the long resistance served to show that however firmly established were the encroachments of the Pope, they were not patiently borne. It was in his reign that the Constitutions of Clarendon, A. D. 1164, were framed and sanctioned by all estates of the Kingdom. They were, as their preamble alleges, but a recapitulation of the ancient rights of the church, and had they been duly enforced, would have superseded the necessity of the Reformation of the sixteenth century. The Canons of which they were composed, sixteen in number, were solemnly condemned and revoked by Pope Alexander in full council, but were again confirmed at Northampton by King, Lords, and Clergy, and were the law of the realm during this King's life.*t* He was succeeded by Richard I., Cœur de Lion, A. D. 1189, who forbade a Papal Legate to enter his Kingdom without his consent, and when in Italy, on his way to Jerusalem as leader of the Crusades, refused to call upon the Pope, because of the troubles he had excited in his kingdom.*u* At his death, A. D. 1199, John, his brother, usurped the throne, and the poverty of his title inured to the wealth of the Pope. At first, however, he refused the See of Canterbury to Stephen Langton, who had been appointed thereto by Pope Innocent—*the first instance of such an appointment which history records*—but being at length subdued by the terrors of an interdict, and jealousy of his Barons, he basely made his throne tributary to Rome. In later years, when the Pope sided with the King against the Barons, who had extorted the Magna Charta, and commanded this same Langton to excommunicate them, he absolutely refused to obey his behest, even though himself was suspended therefor.*v*

The jealousy of the King and the Barons continued to the next reign, Henry III., A. D. 1216, and the King was therefore more inclined to favor the Pope than his predecessors, but even in his reign acts of resistance may be found. He closed his ports against the Nuncios of the Pope, and forbade any man to levy monies by authority of his bull, and on one occasion, he fined a Bishop a thousand marks for procuring a bull from Rome without his leave.*x* But if the King was comparatively lukewarm, not so his Bishops. The name of Grostete, Bishop of Lincoln, will ever be dear to the church, for the bold and manly stand he took against papal aggression. He refused his assent to a corrupt bargain of the Pope with the King, and trampled the excommunication of the former under his feet. His dying hours were spent in protesting against the tyranny of Rome, and as if gifted with prophecy, he said, "the church will never be freed from this Egyptian bondage, but by the edge of a blood-stained sword."*y* Among his friends and coadjutors was Sewell, Archbishop of York, who was in like manner excommunicated. But the voice of the Pope was not the *vox Dei*, and the enemies of Rome were regarded by the nation as the friends of the Church. A little later, in the time of Edward [illegible] Earl of Lincoln in a similar spirit, lamenting "that the Church of England, once honorable and free, is now, alas, enslaved by the oppressions of Rome."*z* This was in the year 1312, and the same year Papal bulls were refused admittance into the Kingdom. Previously to this, however, in the reign of Edward I, A. D. 1272, the statute of Carlisle expressly declares that the Holy Church of England was founded in the estate of prelacy, and that the encroachments of the Pope, specified in the act, tended to annul that state.*a* The Parliament of Edward II., A. D. 1327, passed an act, in which it was declared, that the Pope usurpeth the patronage of Bishoprics, and giveth them to aliens, and the celebrated statute of Provisors was passed to hinder the same.*b* The base submission of the Kingdom by John to the Pope was voted to be against law and right, and they exhorted the King, if the Pope should make any attempt against him, to resist with all his force and power, and promised him the aid of all his subjects. In the same reign, the Good Parliament, as it was called, made a long protestation against the extortions and abuses of the Pope, and petitioned for a remedy for the same. Under Richard II, A. D. 1377, was passed the law of Præmunire, by which all who should procure at Rome, or elsewhere, translations, processes, excommunications, bulls, instruments, or other things, which touch the King, against him, his crown, or realm, should be put out of the King's protection, and forfeit lands and goods, and no efforts of the Pope were sufficient to procure its repeal.*c* It was under this and the two preceding Kings, that the statutes of Mortmain *d* were passed. The doctrine of penance and satisfaction had taught men that they could buy off the justice of God, and on the bed of death, they alienated their lands from their posterity, and the Kings, by bestowing upon the church what they could no longer use themselves, in the vain hope to atone for their past sins, and to redeem their souls. To such on extent had this, and the like abuses been carried, that one-fifth part of the land of England had passed into possession of the church, and was exempted from paying its share of the public burden. There was danger the church would swallow up the Kingdom, and despite all opposition on the part of Rome and its adherents, the statutes of Mortmain, which prevented these abuses, were passed and executed.*e* It was during the same period, that Wickliffe appeared upon the stage—the forerunner of Luther, whom he equalled in opposition to the corruptions of Rome. In vain she issued her bulls, and thundered her anathemas against him,—the protection of Kings, Queens, and Princes, of nobles and people, guarded him safe from Papal vengeance while he lived.*g* After his death, the Council of Constance, A. D. 1415, condemned his doctrines, and ordered his remains to be disinterred and burned. It was accordingly done, and his ashes were cast into the Swift, a neighboring brook. "Thus," says Fuller, "this brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliffe are the emblems of his doctrine, which now is dispersed all the world over."*h* Laws adverse to Rome were passed in the time of Henry IV, A. D. 1399, and under Henry V, A. D. 1411. Archbishop Chichely in his first convocation, moved to annul the Papal exemptions, and presented a protest against the legatine power. He appealed from the incensed Pope to a General Council, and stated his resolution to defend the ancient liberties of his Church at all hazards, and at every extremity.*i* The University of Oxford raised her voice, A. D. 1414, in favor of a Reformation, and Pope Martin V. was compelled to succumb to the current, and to grant a Concordat for that purpose.*k* Henry VI. ascended the throne A. D. 1422, and received from the Pope, in token of his favor, a consecrated rose, but it was not without a thorn. Accompanying it was the demand for money, which was now so common. The King refused the thorn, while he accepted the rose, and the Archbishop of Canterbury was prohibited to execute the Pope's bull. In a subsequent convocation of the clergy, the Pope's agent met with no better success. During the same reign, the Papal Legate was excluded by Parliament from the Kings Council when any question touching the Apostolic See was in debate.*l* The War of the Roses now succeeded, and in the troubles of the state, the church was comparatively forgotten, and the next record of resistance to Rome is found in the reign of Henry VIII, A. D. 1509, when the usurped supremacy was shaken off for ever.

In the former part of this discourse, we fully showed by historical evidence, that the British Church was originally independent and free, and that for six centuries the Bishop of Rome neither claimed nor exercised any, the least, jurisdiction over it. We trust the induction we have now made is equally ample to prove, that after the claim was asserted, it was not peaceably enjoyed. The facts we have detailed are not a tithe of what might be easily adduced, but neither our time nor our limits would admit of more. The references we have appended will guide the inquirer to the ample storehouse where they are laid away. The principles upon which these acts of resistance were made, we do not now discuss—the acts themselves are sufficient to our purpose, which is to show that Rome was never in quiet and peaceable possession of authority over the British Church, during the nine centuries that preceded the Reformation. It was a constant state of war—of usurpation and resistance, carried on with varying success, and the sixteenth century was the battle-ground on which the question was finally put to rest—victory perching upon the banner of justice and truth.

The Reformation was but carrying out the long settled policy of the realm to resist usurped power, and Henry VIII only perfected what his predecessors had begun. This was the judgment of the greatest lawyers in England at the time—[illegible] reign did [illegible] Coke—that the acts passed in restored and vindicated the old, and recovered the ancient jurisdiction of the crown and church,*n* to which we may fitly add the emphatic testimony of Sir William Blackstone, that "The ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome and his pretended authority."*o* Kings, Parliaments, and Bishops—the church and state had alike suffered encroachments—they resisted alike, and in the end effectually. The yoke, which had always been grievous, at length became intolerable, and was at length shaken off. The wonder is, that it should have been borne so long, not that it was finally thrust aside. No lapse of centuries—no prescription of time—no assent of a generation, or of successive generations, could barter away the rights and liberties of a once independent church, and usurpation, however long protracted, was usurpation still, according to the maxim of the law—"*adversus furem æterna authoritas esto.*"*p* No frosts of age—no hoar of antiquity, can make it venerable. Time cannot make right of wrong, nor convert falsehood into truth, and the liberty once enjoyed could never of right be lost, however it might be in fact. Fraud might overlay it—ignorance and corruption might obscure it—the darkened and beclouded mind might learn to love the chains that bound it, and to kiss the rod that smote it, but could not hallow oppression. The fires of liberty may be for a time smothered, but they cannot be extinguished. Like the Phœnix, they will be rekindled from their own ashes, and liberty, like "Truth, though crushed to earth, will rise again, for the eternal years of God are hers."*q* The right to resist—the right to shake off usurped power always remains, because it is original and inherent. It can know no abatement—it admits of no bar—*it is inalienable*. The state cannot transfer it—*the church itself cannot suppress it.*

And, if this would be the case when the oppression was tamely submitted to, and no sign was given to show that it was either novel or unwelcome, how much more, when age after age had witnessed the acts of resistance which we have detailed—when protest after protest was made—when the usurpation was not only resisted, but in terms denied. The Reformation was, then, a justifiable as well as necessary act. It did not create a church, but restored that which had before existed, to its pristine beauty. The change was not of the essence, but in externals. The excision of a tumor does not destroy the limb—the removal of the dust and rubbish which ages had been collecting, does not remove the temple itself. So the church was purified, not destroyed—the Reformation neither changed its nature nor extinguished its being. It was carried on by proper authority—the heads of the church, and not, as is sometimes said, by the mere whim and caprice of the King, and its distinguishing act was originated and sanctioned by the adherents of Rome themselves. The supremacy of the Pope was the "*fons malorum*"—the root and spring of all the evils under which the church suffered. The grounds upon which that supremacy rested were disputed in the Universities, and the decision was against it. Synods deliberately voted and decreed, that the Bishop of Rome neither has, nor ought to have, any more jurisdiction in England than any other foreign Bishop. Parliament, by the consent of all orders, Lords and Commons, Bishops and Abbots, confirmed the decree, and the King approved it.*r* This was the first and principal act to shake off the usurped supremacy, and it was done by Romanists themselves. This effected—the church restored to its original powers, the way was clear. By the authority which every independent church confessedly has to determine controversies of faith, she proceeded to recover her original purity—to eject whatever was novel, and to restore whatever was truly primitive. She still had the sanction of the adherents of Rome, and it was not till thirty years afterwards, A. D. 1570, in the time of Elizabeth, that they ventured to withdraw their allegiance from the Church of England—that church of Apostolic planting, and so became a separate and schismatical sect. We say let it be noted that till thirty years after the rejection of the Papal supremacy, there was but one Communion in England, and however the Romanists may have been opposed to the correction of morals and manners, they did not therefore create a schism *s* If there be then a new church in that realm—if there be a body upon which the charge of schism may truly rest, it is not the Church of England, but the pretended church created by the bull of Pope Pius V.

And now may we not most truly say, that if the English Church was original and independent if the claim on the part of Rome to jurisdiction over it is spurious and groundless—a usurpation and a wrong—if, however, it finally succeeded, it was from time to time resisted by Councils, and Prelates, by Parliaments and Kings, then it was justified in finally renouncing that claim, and its protestant was a part of its original character. *t* If we protest against the notion of supremacy as being as unjust as it is novel—if we protest against Transubstantiation—Purgatory, and with it the Romish doctrine of Prayers for the Dead—if we protest against the worship of Images and Relics—against the Invocation of Saints—the Denial of the Cup to the Laity, and the enforced Celibacy of the Clergy—if we protest against their doctrine of Penance, and the Confessional with its myriad abuses—against the seven sacraments, and their prayers in an unknown tongue—if we protest against the additions of Pope Pius IV to the Primitive Creed, and, in a word, against her corruption and errors, all and singular, it is because we exercise our original and inherent right—because we are now, and always have been, *de facto* Protestant and *de jure* free—because we believe that "whatsoever is new is none"—because these doctrines are novel and corrupt—unknown to the Primitive Church and to the Word of God.

Such is the position of the Anglican Church and of her daughter in these United States. With such a history and such records—whose every line speaks the language of indignant protest—a church whose Reformers sealed their protest with their blood at the stake—the victims of Romish Persecution, we may well wonder that she should ever be charged with Romish tendencies and sympathies.*u* It is a paradox of most difficult solution. Defections to that communion there may have been—some of the children she has nourished up may have been drawn into the mælstrom of superstition and so have fallen into a most dreadful schism. We mourn their fall—we would fain win them back from the error of their ways. But in no other regard can they share our sympathy or command our were [illegible]. They went out from us because their system was a constant rebuke and check upon them. If the sympathies of the church were with Rome, and not against her—if her tendencies were Popish, why should they have left us?—why add the guilt of apostacy to their years of treachery and deceit? It was not the garden of Eden that induced the fall of Adam—the teachings of Jesus did not cause the apostacy of Judas, and no more does the teaching of the church cause defection from her, either to the right hand or to the left. While men will follow her guiding they are preserved in safety, and remain truly Catholic. It is only when they follow their own self will, and the dictates of their own misguided judgments, that their Catholicism degenerates into Romanism and schism; and then it is that the Apostle calls upon us, as in the text, to mark those which cause divisions, and *avoid them.v*

a Hart, p. 10.
b Eusebius Eccl. Hist. Lib. iv. c. 14; Krabbe's Essay on Apos. Const. and Canons, c. 1.
c Bede's B. 3, c. 25.
d Bede's B. 4, c. 12, B. 5, c. 19; Churton's Early Eng. Church, c. 4.
e Hart p. 26–9.
g Churton, c. 13; Southey's Book of the Church, c. 6.
h Hart, p. 28.
i Hart p. 12.
k Ratramn on the Body and Blood of our Lord, Appendix, Balt. edit.
l Southey, Ibid.
n Hart p. 13.
o Ibid, p. 31, et. seq.
p Churton, c. 16.
q Bramhall, vol. ii, p. 412, et. seq.
r Churton, Ibid.
s Southey, c. 8.
t Chapin's Primitive Church, p. 375.
u Fuller's Holy War, B. 3, c. 7.
v Hart pp. 13, 36, et. seq.
x Ibid, p. 36.
y Churton, c. 20.
z Hart, p. 14.
a Bramhall, vol. ii, p. 408.
b Ibid, vol. 1, 147.
c Hart, p. 53.
d The date of the three statutes—Mortmain, Provisors, and Præmunire, is as follows—respectively, A. D. 1279, 1343, and 1362. They were at various times amended, which will account for their not appearing chronologically in the text. In relation to the immense portion of land which had come into possession of the church, the estimate of one-fifth is as small as any that has come under my notice. Hart, whose Ecclesiastical Records—being an abridgement of the great work of Wilkins' Concilia—is invaluable, says that in Richard II's time, *more than half* the landed property in the Kingdom was in possession of the Clergy.—*Hart p.* 105.
e Bramhall, vol. 1, p. 141; Hart, p. 105, 360.
g Ogilby's Lectures on the Church, p. 125.
h Fuller's Church Hist., B. iv, Cent. xv, Sec. 53.
i Hart, p. 54, 56.
l Ibid.
n Bramhall, vol. 1, p. 151.
o Blackstone's Commentaries, B. iv., c. 8.
p Bramhall, vol. ii., p. 151.
q Bryant.
r Bramhall, vol. i, p. 114.
s Bamhall, vol. ii, p. 246; Palmer on the Church vol. i, p. 421.
t See xxxix Articles in the Book of Common Prayer.
u Bishop Cobb's Pastoral Letter of 1849.
v "Let a man be gifted with eloquence, ready talent, deep penetration, vigorous grasp of mind; let him be amiable, sympathizing, winning; let him bear upon him the evidence of earnestness and disinterested piety; let him be zealous, active, patient, self-denying; let him have a noble heart, and a resolute hand, and many followers, yet if he keep to the ancient truth, it is well. But if he depart from it, that instant MENE and TEKEL, are written upon his school. The ground crumbles from under him, his rod of influence is broken, his glory is departed; he is no more. He has what he had not while he was a transmitter of Catholic Verities—a *name*; and it is borne after him by his party as a witness against him and them."—*Tracts for the Times, vol. 1, page* 597.

We have extracted the above passage from the writings of Rev. J. H. Newman—because, while it corroborates the sentiment which we have expressed of the power of the church and her system to preserve us from error, it is also remarkable as having been exactly fulfilled in his own sad career. Just in proportion as he departed from the primitive system, and set up in its stead the development of a Mediæval age—he lost his influence, until, in his own words, it may be said—"*his glory is departed—he is no more.*"

From the Morning Chronicle of Sept. 19.

The Bishops of Victoria and Shanghae.

One of the few events in the recent ecclesiastical history of our country on which we can look back with entire satisfaction, is the solid fact that somehow we did transmit the Episcopate to the American Church. Grudgingly, perhaps, the gift was, in one sense, bestowed; but it was well-timed as to the future, if not as to the past.—Years of misgovernment, and campaigns of fiercer than civil hatred, were at last replaced by bonds more solid than those of political union. The victors asked a boon; and the defeated were placed in the graceful position of being the spiritual benefactors of those whom they had failed to subdue in the field. Thus the origin of the connection between the Anglican and Anglo-American Churches, apart even from the direct and immediate relations of the two communities, was exactly of that character which gave the most promising omens of intercommunion and perfect equality. Other considerations helped to cement a mutual good understanding. Controversially the two Churches helped to support each other. Either, when reproached with its isolated position, could point with satisfaction to the millions ruled in distinct Sees by bishops holding the same doctrines, but not of the same empire. The Church of England could not be reproached as being a mere insular political machine, for its bishops were "in full communion" with more than thirty prelates of the great Western Republic.

Upon every sort of ground, and under every aspect, historical, genealogical, and polemical, one would think it was the interest, if not the duty, of the two great Churches of the Anglo-Saxon race, on each shore of the Atlantic, to keep on the best possible terms with each other. And if on either side it would be more becoming to relax a point of order, or to give the wall in the way of canonical etiquette, it is the business of the Church of England to be as him that serveth. In our position we can afford it. We are richer and older than our daughter; we know that youth has its peculiarities; and if American Churchmen were not laudably desirous of having their own legitimate claims understood and acknowledged, they would form, in this particular, a remarkable exception to what seems to be a characteristic of their race.

Well, then, we are *theoretically* in full communion with the American Church—that is to say, an English clergyman may, for two whole Sundays, permit an American clergyman to officiate in his church. An American bishop has once or twice, we hear, jostled lawn sleeves with those of the "Bench;" and we ask our sister Church in her representatives—to dinner. We permit them, with a dilatory discourtesy, to stand at our altars—perhaps on the same generous principle which the Bishop of London indicated when he suggested that the foreign ecclesiastics, who lately visited England, might be allowed to have their say somewhere, just for a Sunday or so, because "they were so soon to leave the country." Admission into our benefices we do not quite refuse our brethren—we let them hold an English living if they can get the cheap succedaneum of a private Act of Parliament to authorize such a proceeding. In a word, the two Churches are, we repeat, "in full communion;" but in what this fullness consists it would be hard to discover, especially after a recent illustration of the phrase.

We lately called attention to certain proceedings of Lord Palmerston with respect to the British Chaplaincy at Shanghae. The *New York Churchman*, of August 30, from which we gave an extract on Wednesday, throws a very unexpected light on this matter. It appears—so Bishop Boone formally announces to the whole American Church—that Shanghae, the very place in which Lord Palmerston asserts his *plus quam* Metropolitan rights, is the See of an American Bishop—a poor Bishop, for aught we know—a missionary Bishop, we are glad to say—a Bishop of some seven years' standing, as missionary prelate in China, and of four years' mission in Shanghae itself (the more credit to the American, and the more disgrace to the English Church)—a Bishop of learning, courtesy, judgment, and intrepid zeal. Such are Dr. Boone's qualifications for his office. Very recently we have accredited a Dr. Smith, of Magdalen Hall, as Bishop of Victoria in Hong Kong. We are not about to inquire whether, in the above qualifications, Bishop Smith is Bishop Boone's equal, or superior, or inferior. Of the Bishop of Victoria we know absolutely nothing, except that, before he was consecrated, he wrote a little book of unmitigated nonsense—in every sense, the very smallest contribution to a questionable class of religious literature that we ever fell in with. Still he is Bishop of Victoria, [illegible] Shanghae, [illegible] Bishops using the same language, and substantially of the same rite, ministering under the same circumstances, and in the same locality. What so easy as to adjust the relations of them and of their respective flocks? Dr. Boone, as the senior Bishop, comes forward with a proposition. As Bishop of a missionary Church he proposes that all the missionary work should devolve on him, whilst he desires to leave to Bishop Smith's jurisdiction the European congregations, whether American or English. Besides the common-sense which dictates such a division of duties, we may add—although Bishop Boone scarcely intimates the existence of any other reasons for its adoption—that he is a practised Chinese scholar, and therefore eminently qualified for missionary work. Some time ago he distinguished himself by a masterly discussion of a very difficult question, lying at the very root of a translation of the Scriptures, or of any theological work, into Chinese. What are Bishop Smith's acquirements in the difficulties of the great monosyllabic, and all but symbolical language, we are not yet informed; but, judging from his attainments in the English tongue, we should not rate his Chinese scholarship at a high value.

To this proposition of the American prelate, Bishop Smith, of Victoria, returns no answer; but he consults the Archbishop of Canterbury, and a body with whose metropolitan jurisdiction we are not acquainted—the Church Missionary Society. To Dr. Sumner "it appears that the proposal of Bishop Boone involves a difficulty which makes it impossible for you [Bishop Smith] to accede to his wishes." The Church Missionary Society entertains "a strong objection."—Bishop Smith states that, in his own view of the matter, "it is not desirable to enter upon the proposed arrangement." Not a syllable more is vouchsafed by the mother, or stepmother, Church of England. Yet the principle on which Bishop Boone founded his proposal was surely one that called for a most deliberate consideration and a most courteous reply. To use his own words, his object was "merely to suggest that we adhere to the old canonical regulation, not to have two bishops in one city."

Now, we must first remark upon the gross incivility of this whole proceeding. If Bishop Boone's proposition was so monstrous as to involve a "difficulty" which amounted to an "impossibility," it would not have been discourteous in the Primate of All England, or his suffragans, to have pointed it out to their American brother. To give no explanation, to offer no counter-project, is simple rudeness on the part of the English Church. We have practically shown Bishop Boone the door, without any diplomatic circumlocution at all. As regards the "difficulty," since we are only left to conjecture, it is not our fault if the Archbishop and the secretaries of the Church Missionary Society permit us to fall upon an incorrect solution of what otherwise looks inscrutably mysterious. In Lord Palmerston's letter the residents at Shanghae were warned not only against Bishop Smith, but against "any other bishop." Could this "any other bishop" be Bishop Boone? It seems so. And could Bishop Smith have come to an understanding with the Foreign-office? Does Bishop Smith submit to be snubbed himself, provided he can get the Foreign Secretary to insult Bishop Boone at the same time? Or is it that, after all, Lord Palmerston—sick of the whole affair, and disgusted at Bishop Smith for lording it over Bishop Boone—thought it would shorten matters to set up his own claims as paramount to those of the discordant bishops? Has Bishop Smith's insolence precipitated Bishop Palmerston's tyranny? Is it the military Dictator settling a conflict of factions? Anyhow, Bishop Palmerston swallows the oyster, and he is not even polite enough to hand the shells to Victoria and Shanghae respectively, but flings them at the bishops, not without an ugly grimace. Or, again, was it in deference to the Palmerston claims themselves that the Archbishop proclaimed the invincible "impossibility"?

Was a Downing street rescript necessary before our prelates could recognize the existence of an American bishop? Or did the missionary claims stand in the way? Is Lord Palmerston, under the Consular Act, ordinary *in partibus infidelium* as well as superintendent of British congregations?

Emerging, however, from this wide sea of conjecture as to the political bearings of this matter, one thing is very plain in its ecclesiastical relations—namely, that Archbishop Sumner and Bishop Smith have passed a grievous slight on the whole American Church, its episcopate, and its rights, in the person of Bishop Boone. Of this, as placing the English Church in a false position, we must strongly complain. Until contrary reasons are produced, we maintain that the American bishop's offer was a fair and reasonable one—certainly one not to be dismissed with contumely. On the other hand, the position of the English bishops has a very Erastian look, as though we were too dignified to treat with any dis-established, or other than Act of Parliament, Church. The incident has even a more melancholy, because a more serious importance—it shows that our high language about "full communion" is a matter of mere words, and looks very like a sham. Bishop Boone is fully empowered by the whole Anglo-American Church—he speaks our own language, and holds the doctrines of our own Church. But we will not entrust our people to him and his clergy; and, sooner than permit the Chinese to be converted by him, we prefer setting up mission against mission, altar against altar, Church against Church—and all for the sake of showing that we are too proud, or too State-ridden, to recognize the existence of a Church which is our own daughter. So long as intercommunion was a matter of paper and talk, Canterbury made a civil, if a distant, bow to Washington; but when talk is to be interpreted into a living action, we shrink into our insular—insolence shall we call it, or imbecility? We cannot think that the American Church, which has a corporate and synodical existence, will permit this matter to pass off without a serious and dignified remonstrance to Lambeth.

Communications.

For the Churchman.

Missionary Intelligence

Rev. Mr. Editor:

Perhaps some of your readers will be gratified with the following extracts from a letter from the Rev. J. D. Breck, the Church Missionary-at-large in Minnesota, dated Aug. 28. When it is known to Churchmen what has already been accomplished by so small a number of laborers in the Lord's vineyard, as Mr. Breck and his two or three associates, and with the limited means at their disposal, some doubtless will be found to assist them in their noble work, by their contributions of money, as well as by their prayers to our Heavenly Father that a rich blessing may rest upon their labors.

Yours, &c., W.

St. Pauls, Aug. 28.

Mr. Breck writes, "the Bishop (Kemper) has now been with us seven weeks, during which period, he has travelled through the length and breadth of this mission. His visitation will I trust be productive of lasting good. He performed much duty, partly Episcopal, and partly as the Overseer of the flock. This latter was indeed all that could have been expected, possible for this region of country, when we came into it, for at least three years. But the good and gracious Lord hath touched the hearts of many to labor, and pray for us, and here also hath He poured out His spirit upon the hearts of a few persons, disposing them to give themselves up to the service of God.

Our neat and beautiful Church at St. Paul's, (our central station), was ready for consecration on the first Sunday after the Bishop's arrival in July. Indeed it was so ready, as to be wholly free from debt, notwithstanding it cost seventeen hundred dollars in cash. This was entirely paid the night before the solemn act of setting it apart for God's service took place. For this we are not a little indebted to the Rev. A. B. Paterson, of Princeton, and the Rev. Mr. Gear, of Fort Snelling. There were also donations of Church furniture, in amount about two hundred dollars. So that now we have a Church and lot in value, from the rise in property, at least twenty-five hundred dollars.

This mission also owns a lot adjoining the Church, whereon we hope to build a parish school house the coming Autumn. We have a primary school already opened upon the mission premises, and taught by our catechist, a communicant of the English Church, who has devoted himself for years to this calling in the Canadas. The school was opened by the Bishop, and twenty pupils were present the first day. If the second school can be begun this Autumn, we will be enabled to have fifty or sixty children under the Church's influence. And if the Church can present satisfactory instruction for the youth of this country, the Romanists, who have recently sent a Bishop here with six or more clergy, and who are now building a large educational establishment, will be defeated in their purposes, to a great extent. They have no influence over the American population, and education is the only power by which they can work on this community.

Neither the Romanists nor the sects have made any considerable progress, while the Church by this mission has already made a number of converts.

The Mission grounds contain five and a half acres, on an eminence of great beauty to the rear of St. Paul, and adjoining the city plot. It is indeed so beautiful that it is an object of almost daily interest to the citizens of the place, and strangers from abroad. We have made some useful improvements upon it, so that the Church has already an exceedingly valuable property in the finest location that the country affords. In fact the Church, and parochial school lots, the mission, and three acres for a cemetery, admirably located at another part of the town, are so manifestly suited to their several uses, that the Church is already regarded by all, as a fixture of no mean strength.

The Church at St. Anthony is in use for worship, but is not prepared for Consecration. We hope however to have it in readiness, as well as the Church of the Ascension at Stillwater, on the St. Croix, which we are now building. The Churches as well as the mission and school houses are all built after the early pointed style.

During the first year of our labors, we have been permitted to admit fifty persons, (adults and children) by Holy Baptism, to the flock of Christ. This has greatly encouraged our hearts, and the fourteen that have been confirmed, may be regarded as the first fruits of a harvest soon to ripen, that will fill us with gladness. The fact of my associates, along with myself, travelling over five thousand miles on foot, and in other ways over three thousand, within the bounds of our mission during the first year, will show the extent of this mission. Not only is the entire of the white population of Minnesota ministered to by us, but five stations in North Western Wisconsin.

The last act of the Bishop in this Territory and not the least important was, the organization of a Mission Society, at the request of the people and ourselves for the Church in Minnesota. Its object is to plant the seed of the missionary spirit in the heart of these people at once, hoping that even now it may bear some fruit, but that later it will yield much to the honor and glory of God. The offerings for missions, and incidental Church purposes, apart from subscriptions for building churches, have amounted to upwards of $93. And for the Church Mission Society, before it was organized, but in view of its organization, I have received, since the second year has come in, and paid over to the Treasurer, $68. We hope therefore by this Society, to rally the efforts of Churchmen and all others seeking the truth, in the noble cause of missions. And thus will the efforts of the whole community be drawn together for the best of purposes.

We felt it to be a duty to defray all the travelling expenses of the Bishop within Minnesota, by reason of our receiving all the funds of the Church devoted to this portion of the vineyard.

Your friend and brother,

James Lloyd Breck.

For the Churchman.

The Church Review and Wilberforce on the Incarnation.

The Editor of the Church Review seems to have been sadly perplexed by Archdeacon Wilberforce. After two years of consideration, he has at length made up his mind to utter a distinct condemnation of the whole book, and of what he called its "theory," and has determined that it is *Pantheistic!* One can hardly suppress a smile at such a decision, but so it is, and in his last number he has in a few pages given some reasons for this opinion. He very charitably allows that the Archdeacon is probably *unconscious* of such a tendency, but thinks (such at least is the inference) that he is so confused and secluded by the study of German metaphysics, that he really does not know the bearing of what he has written. Doubtless the Archdeacon will be very much obliged to the learned editor for such a charitable allowance, and will accept the compliment to his heart at the expense of his understanding. For my own part however, as adopting the doctrine of the Archdeacon's book, I ask no such allowance. I think I understand him, and am quite willing to bear all the condemnation on this score which the doctrine of the book may justify.

I do not propose to go into any very extensive argument to show the groundlessness of this sentence. It can hardly be necessary. It may be proper, however, to make some suggestions, which may modify the future articles on the subject which we are partly promised.

After saying that Pantheism consists in considering "God as merely a great *first cause developing* itself agreeably to its own inherent laws, and flowing out in acts of creation, sustentation, regulation and control of all that exists," he goes on to say: "And Archdeacon Wilberforce recognizes precisely such a great first cause or principle, as explaining the manner in which sin is propagated to all men from Adam, the root and head of the human family; and likewise as explaining the manner in which the Divine Mediator redeems and saves fallen man." Cannot the Editor distinguish between a cause and *the first cause;* between a law operating in nature under and by virtue of the present power of the great personal first cause, and what Pantheism regards as the plastic power of an impersonal first cause. One would think the distinction was too obvious to be for a moment overlooked, and too important to be disregarded in any statements pretending to scientific accuracy. But the Editor is greatly troubled with the idea of a "collective nature," a "unity of type," an "actual whole," an "entity," an "organization" "which has an actual existence," and which he complains runs through the whole book. But pray how does he regard the human race? are we simply so many hundred millions of individual men, connected by no organic laws or relations, in reference to every single one of whom the same principle is to be distinctly originated and carried out as if there were no other persons in the universe? This must be his view, or else he must admit a "collective nature," an organization. Nothing can be clearer than this, that God in all His dealings with men, treats the human race as one whole. The race was contained in Adam, and its relations determined in him; and in like manner is Christ the second Adam, and the creation is perfected in Him. "By one man's disobedience many were made sinners." "Therefore, as by the offence of *one* judgment came upon all men to condemnation, so by the righteousness of *one* the free gift came upon all men to justification of life." If here is not a collective nature, what is it?

But the Editor farther says: "According to his view, the propagation of sin from Adam to his posterity was the physical effect of natural generation, or an unavoidable consequence of the physical connection between the first man and his posterity. The numerical is lost in the specific unity." I am not sure that I understand this last sentence, which seems to be a favorite one with the writer, as it occurs three times within a half page. I suppose it to be a philosophical form of expressing the simple thought, the individual is merged in the general or collective. But I cannot see that it has much to do with what goes before, or that such a view of the propagation of sin necessarily implies the loss of personal identity. But what I would ask is the writer's view of the transmission of sin? Does he think that "original sin consisteth in the following of Adam as the Pelagians do vainly talk?" or is it "the fault and corruption of the nature of every man that naturally is engendered of the race of Adam." If it be the latter, then the propagation of sin from Adam to his posterity must be the "physical effect of natural generation." "That which is born of the flesh is flesh" said our Lord. By "flesh" here is meant corrupt human nature, and this certainly seems to imply that corruption is transmitted, by the means of physical generation. I shall begin to fear that a residence in New Haven has corrupted the Editor's theology, and that he is falling into the notion that has rendered Yale Theological Seminary so famous, that there is no sin except known transgression of known law.

Just compare the following from the Review, "All is efflux, the natural development of a primary *cause*, and requires not the existence of a Personal God to devise and execute the glorious work," with this from Wilberforce, p. 44, "It is not affirmed that we can trace the connection by which one man is bound to another, or analyze the mysterious principle of transmitted life upon which it is dependent. Still less is it asserted, that there is any independent force in the material substratum of man's being, which, by virtue of its innate efficacy, has the power of propagating life. It is probable that matter depends for its existence upon the constant efficacy of God's power and presence. Were not He constantly present with the whole creation, it would seem that 'its instant annihilation could not choose but follow.'" And yet with such a passage as this in the book, the Editor says, applying the remark both to the working of corruption and regeneration, "all is efflux, the natural development of a primary *cause*, and requires not the existence of a Personal God to devise and execute the glorious work." In what is said farther on in the book, of the working of the Holy Spirit in effectuating the presence of the Lord's human nature, the personal presence and power of the Deity is still more fully affirmed and assumed. I must confess, I am astonished at this representation of the doctrine of the book.

There is a great want, I had almost said of fairness (I will give the writer, too, the credit of an *unconsciousness* of any such intention), in the way in which he confounds what the Archdeacon says of the individual personal *manhood* of the man Christ Jesus, with the *humanity* which he assumed and into which his members are said to be engrafted; and to speak of the Book as "merging the glories of the Cross in the manger," losing sight of the Atonement, the Resurrection, and the Pentecostal gifts;" as tending to "expunge from the Prayer Book an important part of the Litany and the Baptismal office, and stultify the doctrines of the Church in every age," is simply absurd. There is no view of Theology which gives so much reality to the Cross and the Resurrection and the Gifts of the Holy Ghost, or which imparts such fullness of meaning to the Litany and the Baptismal office, or so fully expresses the true spirit of the Church's doctrines.

The Reviewer says, "The cardinal practical error in this theory is in its idea of what the first elementary principle of the christian life is." The doctrine that "the supernatural efficacy of the manhood of Christ is the principle of regeneration," seems to him to be the great source of innumerable evils. I should like to have him say what is the principle of regeneration, or whether there really is any but a man's own will. Among other things he says "it is worse than the Romish theory, as the *righteousness of efflusion* (*sic.* is this a misprint or what?) from Christ's humanity, practically denies the doctrine of the Holy Ghost the Lord, and Giver of Life(!!), which the Romish theory formally admits." And this when it is an essential principle of this Theology that the office of the Holy Ghost is to "take of the things that are Christ's and shew them" to the Church; to communicate to the Church and to its members the life that is in Christ Jesus. All this proves that the Reviewer does not half understand the book upon which he comments.

When I saw it announced in the July number of the Review that a criticism of Wilberforce, on the ground of its supposed Pantheistic tendency, was designed, I supposed that the chief point of attack would be the doctrine it so clearly teaches of the real union between Christ and His members. I am prepared to show that the same objections that would be and are made against this truth, on the ground of confounding of personality, would also hold against the Trinity. Both are mysteries, and by our Lord Himself identified as one and the same. "As Thou Father art in me and I in Thee, that they may be one in US." This is hardly touched upon in this article. Perhaps it is reserved for the forthcoming one, which we are told is in preparation. I have penned these few remarks, not in any spirit of disrespect to the Editor, but in hope that he may think better of it, and not place himself in a position of antagonism to this Theology. I have felt an interest in sustaining the Review, and should much regret seeing it committed in opposition to principles which in common with many others I regard as the very truth of the Incarnation.

I am at a loss to see the ground of the Editor's opposition to Wilberforce, and can but wonder how he has been brought to find Pantheism in his work. The whole tone and character of the Book on the Incarnation, is intensely *personal*, and it is not to be believed that a practical English clergyman of high station and acknowledged ability and learning, who displays, too, a great degree of metaphysical acumen, should *unconsciously* fall into such grievous errors as these of Pantheism. It is much more probable that his reviewer misapprehends him.

J. S. D.

Western New York, Oct. 10, 1851.

For the Churchman.

A Plea for Sacred Art. No. VI.

CHURCH MUSIC.

The integrity of Art — consequences necessarily arising out of a conscientious respect for it—as applied to Church Music.

Concluded.

The Israelite of old, with pious care, took pains that his offering for the sacrifice should be spotless and acceptable. The heathens even give their silver and gold and jewels, yea, their lives and their children's lives on the altar of their dumb idols, while we, christians, sharing our blessed Lord's own life, His blessing and presence, we, whose privileges tower high above the heavens themselves, come into His courts with mean, paltry offerings; we present to our Lord, who is Lord of the earth and all that therein is, a scanty and parsimonious return of His own. Is our "sacrifice of praise and thanksgiving," such as springs spontaneously and irresistibly from worshipping and devout spirits? Do we make melody in our hearts, unto the Most High? If a sojourner from a stranger sphere should witness this oblation, would it seem in his eyes, a meet offering from dependent and sinful subjects to their Creator, Benefactor, and final Judge? How far does the character of the music, that prevails in our congregations and choirs, fall in with the stern perfections of the faultless ideal? Are our Tunes, and Chants, and Anthems, and Services, such as glow with the spirit and beauty of holiness? Who composed them? men of pure lives and godly conversation, whose earnest sympathies with God's people and their worship, gave a heavenward impulse to their lofty inspiration; men who sung as they lived and prayed, in the love and fear of the Almighty? or, were they contributed to the service of the sanctuary by mercenary, time-serving men? Was the offering brought with impure hands? did these men *believe*, or were they sneering scoffers, and mad skeptics, and atheists, who have daringly presumed to come before God in the mood of mock worshippers? and does the Christian Church smile approvingly on that impious hypocrisy, that scruples not, for the sake of gain, to turn this "sacrifice of praise and thanksgiving" into marketable merchandise? a sort of quid pro quo? Alas, this painful subject will not bear a prolonged and faithful scrutiny: for is it not true, that the very large majority of our Church musicians are a class, who, heedless of *duty*, or deep principle, dexterously turn a matter of Christian worship into a mere remunerating *profession*? It is not our desire to proscribe any individual, or class of individuals. But when principle and integrity are to be sacrificed on the altar of modern luxury and lukewarmness, then both principle and integrity cry aloud for vindication. But one conclusion can be drawn from our premises, and it is this: No man but a christian is fit or capable to write music for the Church: for the very simple reason that any different character is, in every important particular, totally unqualified for giving expression to her interior life of "Faith, Hope and Charity."

On what grounds do men look for holiness and purity in those who serve at the altars of our most Holy Faith? Is it not in view of this very principle we have enunciated and defended? Is it not because they feel the inseparable connection between the spirit and its fruits, between the affections of the heart, and the words of the lips? Is "the sacrifice of praise and thanksgiving" of "the whole congregation," any less an offering to God than the worship of their priest? Are the devotions of a great multitude of less effect than the devotions of one? How is it, then, that such lamentable prostitution of our worship, such deplorable violence should be quietly permitted, nay, approved? Is there any thoughtful, conscientious christian, who heartily believes that a dissolute choir, whose voices have nightly enlivened the haunts of worldly amusements; that an organist who scoffs at virtue, faith, religion itself; that these are fit persons to whom the Praises and Hymns of public worship are to be committed? Unfortunately he may never have asked himself such a question, for the plain reason that tradition has for unnumbered generations made such arrangements respectable; and never having looked into the matter in the clear light of christian duty for himself, his mind is as yet quite at rest on this subject. But will his mind continue at rest, when he considers the actual *moral* condition of the Organ Gallery? It is not intended to object to the professional character of musicians: no disclaimer is needed on this point; on the contrary, Music can never attain an excellent degree of refinement and culture without the labors of a professional class; but it must not be an ungodly, corrupt, and depraved profession. In order to attain to these results, the labors of gifted, thinking, praying, upright men, are required. It is of no avail to maintain that mere technical knowledge will suffice; that fingering the key-board dexterously, or a proficiency in the mere "letter" of the science, or a certain pleasing fluency of composition, will or can make a *bad man*, a *good* musician! If men *will* attach to the idea of musician, nothing farther than certain vague notions of a clever, amusing, and interesting character, of service chiefly in places of amusement, in churches, and on battle fields, a sort of intellectual salad, or relish, why, the fault rests with them, and not with the true notion of a true musician. If they shut their eyes to the vast truths involved, if their hearts, too, are hermetically sealed to all advances of right notions, apathy and indifference will not be strange. A thousand times better is it to throw aside all the modern refinements of music, its organs, and fine voices, and beautiful harmonies and melodies, its graces and charms, if they are inseparably connected with what is debasing and corrupt, and take up again the plainest, simplest, congregational singing, rather than defile and profane the Temple of the Most High God with a mere tinsel, pinchbeck, unreal sacrifice! For our God is a searcher of the thoughts and intents of the heart; and full well we know, for His own Word hath spoken it, that in His sight the outward action is trivial, while the *motive* and *purpose* is a savor of "life unto life," or "of death unto death."

Choralis.

[We have to apologize for the unceremonious division of this article, last week. It was not made known to us, till too late to remedy it.] —Ed.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 25, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

The Church's Practice as to Non-Episcopal Orders.

We have examined at some length the plea of *necessity* advanced by the *Episcopal* advocates of *Presbyterian* and *Congregational* ordinations, because it is specious though delusive. It is repudiated by all the leading divines of those denominations. They contend that such ordination was the exercise of an inherent right, and the restoration of a long-suspended privilege. Yet we doubt not that feeble minds in the Church will continue to offer this lame apology by way of showing a "*Catholic* and *liberal spirit.*" Catholic indeed! Shades of St. Cyprian and St. Augustine!

We proceed, now, to another argument in that curious miscellany, entitled "True Churchmanship vindicated," which is this, that the English Church, and by consequence our own, does not deny the validity of non-Episcopal ordinations by requiring ordination of these persons at the hands of a Bishop, if they wish to become ministers at her altar. A truly notable discovery this, and one which reflects great credit on the acumen and intelligence of the discoverers. And it must be true because some English divines of note have said that by re-ordaining such they did not mean to say that they had not been ordained before. Bishop Cosin speaks very earnestly—"If we renounce the French, we must upon the same ground renounce all the ministers of Germany besides, *and then what will become of the Protestant party?*" Such a profound argument as this may appear conclusive to some people, but for our mind it has not the weight of a feather. And though Bingham's industry and general accuracy in his researches into Christian antiquity have been deservedly commended, they might certainly have taught him sounder principles than are set forth in his "Case of the French Churches." If ordination is a mere *form*, which may be repeated again and again under different rules and different circumstances, no objection can be made to the repetition. Each Church and each denomination may make its own regulations, and the minister ordained is not thereby a minister of the Catholic Church, but merely of the Church or sect ordaining him. If this be the correct view, our offices of Ordination are very strangely drawn, as they assert the contrary in most express terms. We shall give a brief examination of their contents which bear on this point.

First, we have the Preface: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' times, there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same: and also by public prayer with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions except he be called, tried, examined and admitted thereunto according to the form hereafter following, or hath had Episcopal consecration and ordination."

This appears very explicit. First, Holy Scripture is referred to, in which we find no clear example of Presbyterian ordination, though its advocates have been frequently challenged to produce one; while there are numerous instances of ordinations by one or more Apostles. Next, ancient authors are referred to, who teach us the true construction of the language of Scripture, if that is doubted, and with one voice they testify to the universal existence of Episcopacy in the Church, and many of them condemn the madness of *Aerius*, at the beginning of the fourth century, who taught that Presbyters might ordain. "What was the practice of the Church," says Bingham, "in case any presbyters took upon them to ordain? I answer: they were commonly reversed and disannulled." (B. 2, ch. iii, sect. 6.) And he gives several proofs of this, showing the stern unfaltering adherence of the early Christians to the Apostolic order and discipline. In like manner the Church of England declares that none shall be recognized as a lawful Bishop, Priest, or Deacon, within her pale, unless he hath received Episcopal ordination. Would that her prelates and other dignitaries had always spoken the same consistent language. From the days of Cranmer to the present time-serving in high places has wrought her much injury and loss. How can men rally to her standard, when the trumpet sounds an uncertain and feeble summons?

Now in reply to the arguments drawn from these plain words, it is said by those who would explain them away, that this regulation is merely local and arbitrary, designed to show who may lawfully minister in her offices and sacraments, but having no bearing on the validity or invalidity of foreign ordinations. The view, then, of such writers or disputants must be this, that the English Church as well as the foreign *Churches* (so-called) are distinct and independent bodies, united in the "Church universal," but so distinct as that the ministers of one are not the ministers of another. As the governors, judges, sheriffs and other functionaries of one nation are not those of another, so the bishops, priests and deacons of one Church are not those of any one else. Therefore one Church may treat the ordinations of another as null, and proceed to ordain those who have been lawfully ordained elsewhere in compliance with its own local regulations! Now, we would observe, that however *liberal* this may be, it certainly is not *Catholic*. We search Antiquity in vain, for any practical or theoretical exhibition of this notion. Then the bishops of each national or provincial Church, were bishops of the Church Catholic. Presbyters in good standing and with due credentials were acknowledged and received as such by the faithful all the world over: and in like manner the Deacons. To suppose that the Church at Antioch would have re-ordained a presbyter of Alexandria, or the Church of Rome one of Milan, is preposterous.

And now let us see what is the language of the ordinal. The Collect in the ordination of Deacons runs thus: "Almighty God, who by Thy Divine Providence has appointed *divers orders* of ministers in Thy Church"—what Church? the Church of England? No, the Church of Christ, in which the Apostles presided, and were inspired to establish the order of Deacons. In like manner let us examine the ordering of Priests. The first Rubric prescribes a sermon, "declaring the duty and office of such as are to be admitted," and how necessary that order is in the "Church of"—England? no—"of Christ." She does not consider herself as a mere isolated body, but as a part or branch of the Church Catholic, and her priests, duly ordained, are priests of the Church of Christ. The Collect thus speaks: "Almighty God, giver of all good things, who by the Holy Ghost hast appointed divers orders of ministers in Thy Church." Now, certainly, if God has established *divers orders*, i. e. *imparity*, He has not established *ministerial parity*, unless He can ordain the same thing both to be and not to be, which logicians say is impossible.

Next, let us attend to the form of ordination. The candidate for the Diaconate is addressed: "Take thou authority to execute the office of a Deacon in the Church of God, committed unto thee," &c. Now if it said—the Church of England or America, it might be alleged that there was some foundation for the gloss against which we are contending; but when it says, The Church of God, it excludes the idea that a local and limited Church is referred to, and that if the Deacon moved away the next month or year to a different country, the same process would have to be, or might lawfully be, repeated. More solemn yet are the words of ordering the Priest: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, *now* committed unto thee by the imposition of our hands." Can it be supposed with any reason that the person over whom these awful words are said, is all the while, and has been for years, a priest of the Church of God, and that this imposition of hands is merely a recognition of his past ordination, or a re-ordination in the Church that employs the form, but without any denial of his existing office? Can the Priesthood be *now* conferred upon him, when he has been in possession of it for years before?

Let us examine this a little more fully. A. B. has been for ten years a Presbyterian minister, but desires to receive Episcopal ordination. If his orders are good, as they are in the view of the author of the pamphlet we are examining, he is of course a Priest in the Catholic Church. Now first he has to become a candidate for orders, i. e. to prepare to receive that which he has already received. Next he is ordained a *Deacon* in the Church of God, being already a *Priest* in the Church of God! And he is solemnly admonished by the chief Pastor of the Church who ordains him, that he can only do certain things, when that Church believes, according to Mr. Gallagher, that he can exercise powers far higher and more awful. He is kept a year from performing these grave and important duties, and then is told in the most solemn manner that the power to perform them is *now* committed to him, and that *now* he obtains authority to be a faithful dispenser of the Word of God and of His holy sacraments.

Will any serious minded and intelligent man believe that this is the true construction of the offices in case of the ordination of one who comes from a dissenting society, having acted and been recognized as a duly ordained minister among them? Will any one undertake to clear up the difficulties which have been above described, and explain how a man can be both a Deacon and a Priest at the same time in the Church of God! When that has been done, we may find it in our mind to make some further observations on this part of the subject.

Sacrilege.—We hear with deep regret of the loss which the Church of the Nativity has sustained, and which is described below in the touching note of Mr. Clapp. We trust that those blessed with the ability will extend the necessary assistance to this young and thriving parish, which has been heavily taxed for the establishment of their beautiful and commodious church, with its appurtenances; and now finds itself bereft by unholy hands of the means of decently conducting Divine Worship, and of celebrating the Christian Sacrifice.

The *Church of the Nativity* was entered on the night of the 15th inst., and robbed of clerical vestments, the communion service, altar cloth, and such other articles of value as could be easily removed. The loss sustained is such as the members of the parish, with a burden of expense upon them already too heavy to bear, are unable to replace. At a time when the necessities of the season press most heavily upon the poor, while struggling with difficulty to meet expenses absolutely necessary for sustaining the services of the Church, we feel constrained, though with most painful reluctance, to ask of those who have hitherto so kindly sympathized with us, to extend yet again the helping hand; again to enjoy the luxury of doing good in behalf of the needy, and again to verify the words of our Saviour, "It is more blessed to give than to receive."

Oct. 20, 1851. C. Clapp.

Sale of the Library of the late Rev. S. F. Jarvis, D. D., LL. D.—The sale of this valuable collection is announced by Messrs. *Lyman & Rawdon* for the 4th of November next, and a catalogue of the books now lies before us. it forms a pamphlet of 220 pages, and is classified and arranged with great care. The number of sets is 3320, and of volumes about 10000. It is stated that the whole will be sold without reserve, and the sale will occupy ten evenings. As might be supposed from the high reputation of the author, the collection is rich both in general Literature and Theology. There will be found the best editions of many of the standard authors of England, France, Italy, and Spain; rare and costly works, in Antiquities, History and the Fine Arts, collected with much care and expense during the author's residence abroad. To the connoiseur in these departments, an opportunity is afforded which may not again occur. A fine collection of paintings by the old masters will also be sold, on the eleventh day of November next. The Theological Department contains a great variety of the most valuable works. We find here a complete collection of the Polyglotts; the Complutensian, Antwerp, Paris, and London: of the first, and last of these there are two sets. In Ecclesiastical History, there are complete sets of Baronius' Annals, with the continuation by Raynald & Laderch, in all 23 vols. fol. (Rome 1728); Dupin's Hist., 3 vols. fol. Dub. 1723; and Henry, with the continuation, by Fabre & Goujet, 36 vols. 12mo., Paris 1771. The collection of the Fathers embraces most of the Benedictine editions in fine order; we shall give a fuller list hereafter. The department of classics affords a number of rare and costly editions. About 400 volumes formerly belonged to Gibbon, and are marked with his name or coat of arms. Others belonged to the Rt. Rev. Bishop Jarvis, the Rev. Dr. Leaming, and the Rev. Dr. Chandler, and have their autographs. To the Catalogue a copious *Alphabetical Index* of authors is added, which enables the reader at a glance to find the book he wants. We shall enumerate other books worthy of notice in our next.

Foreign Intelligence.

By the arrival of the *Atlantic* at this port and *America* at Boston, we have been put in possession of later files.

The papers complain of the total absence of all interesting news from the continent. In France two departments have chosen Legitimist representatives of extreme monarchical views. Several papers have been prosecuted for opposing the powers that be.

In a speech lately made at Potsdam, the King of Prussia repelled with much indignation the report industriously circulated in some quarters that he and the Queen were about to conform to the Roman Catholic Church: he added that "his enemies had also reported he was addicted to intemperance, in the use of wine; since it had been proved that he generally drank water that charge had been abandoned." The latter passage had been left out by some of the journals, and has since been reinstated, evidently by special command.

The Emperor of Russia has intimated to the re-installed Diet of the German Confederation at Frankfort, the "satisfaction" with which he has learned that after the interruption of its labors by the events of 1848, it has again been re-constituted on the footing of the treaties of 1815, "the imperial Court of Austria acting as Presidial Court of the Federation." This the Emperor states, he accepts as a "guarantee of the internal peace of Germany, and in consequence of the general peace of Europe."

The English Churchman states that "more than 8000 clergymen have protested against the imputation of the Archbishop of Canterbury contained in the celebrated Gawthorn Letter, and that the following Bishops have also repudiated the Primate's views: London, Exeter, Salisbury, Ripon, St. David's, Bangor, St. Asaph, Bath & Wells, Rochester, Oxford, Litchfield, and Sodor & Man." This is well, but surely others will be added to the list.

The Archbishop of Armagh, in his late charge, gave the following very seasonable advice:—

"I would only add, by way of caution, that in refuting the fond pretensions of universal sovereignty set up by the Bishop of Rome, and in asserting the inalienable right of private judgment, the very basis of the Reformation, *you will beware of undermining the just authority with which our apostolical branch of the Church is invested;* herein observing the medium so happily kept in sight by our own reformers. The right of private judgment is not incompatible with Church authority. Each has its province and limitation; and whatever extravagances may have resulted from extreme opinions on this, and on points connected with it, our Church is not chargeable with any of them."

The *Drogheda Conservative* states that Lord Bellew and his son have conformed to the Church of Ireland. The peer, though of recent creation, represents one of the most ancient Anglo-Irish families of "the Pale."

It seems from a letter of a Mr. Fitzpatrick, "Irish Society Missionary at Doon," published in the *English Churchman*, that several of the Romish converts have been confirmed by the Bishop of Cashel, after having received that rite in the Romish church. Whether this was done wilfully or not, by the Bishop, does not appear; and our able contemporary justly remarks "that some uniform consistent orthodox mode of receiving converts" should be agreed upon by the Bishops of the Irish Church. Also that care should be taken to prevent their falling into the hands of Ultra Protestants.

We regret to learn that the Bishop of Oxford, who, accompanied by some relatives, has been making a tour on the continent, was seized at Milan with a violent attack of fever, which, at this season, is very prevalent there. The symptoms at first were very alarming, but we are very happy to state that recent accounts state that the Rt. Rev. Prelate is very much better so as to be able to commence his journey homeward.—*Buck's Herald in E. C.*

The meeting to be held at Derby on the 8th of this month is likely to be attended by many moderate and earnest Churchmen who have not hitherto come forward on any similar occasion. The unity of the question, as well as the legality of Diocesan Synods, added to the general charitable tone of those who have the management of the business, must of necessity give great confidence in the proceedings. The circumstance also that the term *consultative* seems likely to be carried out in the truest sense of the word by the public announcement of the business which the committee have prepared for present consultation, will greatly add to the confidence with which many will attend the meeting, and also secure respect and deference to its resolutions, after they are passed under free and open discussion. We quote two of the resolutions, from which we think that few persons can be found to dissent, even if those who before time have been hostile to synodical action:

"2. That this meeting pledges itself to earnest and renewed prayer to Almighty God, and perseverance among the members of His Church, on the behalf of the revival of Synodical action, considering it to be essential to the completeness of the constitution, and to the efficiency of the practical working of the Church.

"3. That the encouragement which the committee have already received from nearly all persons in official situations with whom they have held communication is an additional motive, for their continuing to press upon the mind of Churchmen the necessity of Diocesan Synods, with the same respect and deference for ecclesiastical order and authority which they have hitherto exhibited."

Men have not opposed the gathering of Synods as being apart from the constitution of the church of God, but as being not expedient; and this inexpediency has arisen from the fear of rashness and unprofitable disputations, and perhaps open and unholy divisions. From all we can learn of the proceedings of the committe at Derby, if their measures are understood, and met with the support they deserve, there will be no opportunity to say that the Derby meeting is inexpedient, hasty, or rash; we trust it may prove a successful effort to harmonize the Church of England upon true principles, and to gather up its strength into one focus. To this result the present cautions and judicious proceedings of the committee will greatly conduce, if they are continued in the same tone and spirit which have hitherto been exhibited.—*Guardian.*

A correspondent of the *Chronicle* states that Mr. Barber, the Archbishop of Canterbury's apparitor, has waited upon certain clergymen in Kent, serving them with "monitions," intimating further proceedings in the ecclesiastical court, if they do not abandon certain practices of which his Grace complains.—*Ibid.*

A correspondent of the *Durham Advertiser* states that on paying a visit to Stanhope, he was much pleased to find that the most kindly feeling existed in regard to their former rector, the present Lord Bishop of Exeter:

"It was stated to me by persons of undoubted veracity and respectability, that the parish would rejoice at his lordship's return among them, and that he was, moreover, most liberal in his charities, distributing many hundreds a year, some said £1500 indiscriminately among all classes, whether Episcopalians, Independents, Baptists, Quakers, or Wesleyans. I abstain from adding that I have also heard very favorable reports of his lordship's charity when resident among us in the College."—*Ibid.*

At a meeting of the Yorkshire Church Union for the East Riding, held at Beverley, on Thursday last, resolutions expressing feelings of extreme pain at the Archbishop's letter to Mr. Gawthorn, believing

the doctrine therein implied to be at variance with Holy Scripture, repugnant to the teaching and practice of the Catholic Church in all ages, and opposed to the plain and literal interpretation of the formularies of the Church of England." The Union also expresses its alarm and distrust at the efforts now being made to introduce the principle of a rate for educational purposes, and the appointment of a minister of public instruction.—*Ibid.*

The London correspondent of the *Oxford Herald*, who generally displays considerable acquaintance with what is going on at St. Paul's and St. Barnabas, Knight's Bridge, states that several of the English Clergy who are now abroad, having left England under great disquiet and discontent as to our Church, are sending home statements of their strong dissatisfaction with the Church of Rome, after having seen her system in full operation in Italy and elsewhere. It would appear to have already cured them of any morbid feeling they may have had in her favor, and to have quite put to flight any unwholesome hankerings after her they may have been provoked into indulging. They profess, it is said, to be more thoroughly convinced, that it is infinitely better to bear the ills we have in the Church of England, than fly to others, the extent and the intensity of which such hankerers little dream of in the Church of Rome.—*Guardian.*

From the Morning Chronicle.

DEATH OF MR. RICHARDSON, THE AFRICAN TRAVELLER.—It is with deep regret that we have to announce the death of Mr. James Richardson, the enterprising African traveller. This melancholy event took place on the 4th of March last, at a small village called Ungurutua, six days distant from Kouka, the capital of Bornou. Early in January, he and the companions of his mission, Drs. Barth and Overweg, arrived at the immense plain of Damergou, when, after remaining a few days, they separated, Dr. Barth proceeding to Kanu, Dr. Overweg to Guber, and Mr. Richardson taking the direct route to Kouka, by Zinde. There it would seem his strength began to give way, and before he had arrived twelve days' distant from Kouka, he became seriously ill, suffering much from the oppressive heat of the sun. Having reached a large town called Kangarrua, he halted for three days, and feeling himself rather refreshed he renewed his journey. After two days' more travelling, during which his weakness greatly increased, they arrived at the Waddy Meliaha.—Leaving this place on the 3d of March, they reached in two hours the village of Ungurutua, when Mr. Richardson became so weak that he was unable to proceed. In the evening he took a little food and tried to sleep—but became very restless, and left his tent supported by his servant. He then took some tea and threw himself again on his bed, but did not sleep. His attendants having made some coffee, he asked for a cup, but had no strength to hold it. He repeated several times, "I have no strength," and after having pronounced the name of his wife, sighed deeply and expired without a struggle about two hours after midnight. Early in the morning the body wrapped in linen, and covered with a carpet, was borne to a grave which was dug four feet deep, under the shade of a large tree, close to the village, followed by all the principal Sheichs and the people of the district. The Sultan of Bornou has given orders that all respect and honor shall be paid to the grave of the ill-fated British traveller.—*Malta Times.*

Diocesan Intelligence.

WESTERN NEW YORK.—*Consecration.*—On Thursday morning, the 25th ult., the Bishop of the Diocese consecrated to the service and worship of Almighty God, the newly erected edifice of Zion Church, Rome.

Confirmations.—At Zion Church, Rome, 25th Sept. the Bishop confirmed *one* (also *two* in private.)

Institution.—On Friday, Sept. 26th, the Bishop instituted Rev. H. B. Whipple, Rector of Zion Church, Rome.—*Gospel Messenger abridged.*

WESTERN NEW YORK.—*Bishop DeLancey's Visitations.*—On Thursday evening, Sept. 25th, at 7½ o'clock, at Zion Church, Rome, the Bishop confirmed *one* person, (he also confirmed two in private.)

On Friday, Sept. 26th, at 10½ o'clock, A. M., the Bishop instituted the Rev. H. B. Whipple Rector of Zion Church, Rome.—*Banner of the Cross.*

MASSACHUSETTS.—*St. John's Church, East Boston.*—The Bishop of the Diocese visited this Parish, Sunday evening, 28th ult., on which occasion, eight candidates for Confirmation ratified their baptismal vows. It is cause of gratitude to God, that on two occasions of confirmations, during the present Rector's ministry in this place, there have been two persons admitted to this Rite, who had been baptized in the Papal communion.—*Witness.*

CONNECTICUT.—*Episcopal Consecration.*—We are authorized to state, that under authority from the Presiding Bishop, who has appointed the Bishop of this Diocese to take order respecting the consecration of the Assistant Bishop elect, the said Consecration will take place, (Providence permitting,) in the City of Hartford, on Wednesday, October 29th.—*Calendar.*

St. Mary's Church, Union Village, Manchester.—The Bishop of the Diocese visited this Parish on Sunday last, and confirmed *eleven* persons. The Bishop was attended by the Rev. Dr. Coit, and the Rev. Mr. Starr, of New Jersey. The Morning Service was read by Rev. Dr. Coit, assisted in the Ante-Communion by the Rev. Prof. Jackson, the Minister of the Parish. The sermon was preached by the Rev. Mr. Starr, from Is. lv. 1. In the afternoon the Service was read by the Rev. Mr. Starr, and a Sermon appropriate to the Confirmation preached by the Rev. Dr. Coit, from Rom. ii. 25. The concluding prayers and the Benediction, in both services, were by the Bishop. Since the Bishop's last visitation, the Church has been removed from the centre of the town, where it was first erected, to Union Village, about two miles distant. At the latter place there is a thriving and growing population, and great zeal in religion. The Congregationalists have erected, within a year past, a commodious house of worship, which they are already enlarging by an extension of fifteen feet; and the Methodists have erected another, which, it is said, will cost $6000. Still there is material enough in the village and surrounding country, for a flourishing Church.

The Church accommodation has been increased, since the removal of the building, by the addition of an organ gallery at the west end.—*Ibid.*

NEW JERSEY.—On Friday evening, 3d inst., in Christ Church, New Brunswick, the Bishop preached and confirmed *twenty-five* persons.

In the afternoon, in St. James' Church, Piscataway, the Bishop preached, and confirmed *two* persons.

On Sunday, 5th inst., (sixteenth after Trinity,) in Christ Free Mission Church, Newark, the Bishop preached and confirmed *eleven* persons, and administered the Holy Communion.

In the evening, in St. Matthew's (German church) the Bishop confirmed *four* persons.

On Monday 6th inst., in St. John's Church, Elizabethtown, the Rev. Mr. Hoffman read morning prayers, the Rector, the Rev. Mr. Moore, administered adult baptism, and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion; the Lord Bishop of Frederickton taking the Ante-Communion and the Post-Communion. The Rev. Messrs. Germain and Stubbs were present.

In the afternoon, in Grace Church, Elizabethport, the Rev. Messrs. Moore and Germain read prayers, and the Bishop preached, and confirmed *two* persons: the Missionary, the Rev. Mr. Hoffman, reading the Preface.

In the evening, in St. John's Church, Elizabethtown, the Rev. Mr. Henderson read prayers, and the Bishop preached and confirmed *seven* persons; making (with a sick man confirmed in private,) *eight* in this parish. The Rev. Messrs. Germain and Hoffman were present.

On Tuesday, 7th, in St. Mark's Church, Orange, (which having been enlarged and greatly improved, was re-opened with an appropriate service,) the Rev. Messrs. Watson and Southard read morning prayers, and the Bishop confirmed *fifteen* persons, making (with one in private) *sixteen* in this parish. (the Rector, the Rev. Mr. Williams, reading the Preface,) and administered the Holy Communion, assisted by the Rev. Dr. Barry; the Rev. Mr. Stocking reading the Epistle. There were also present the Rev. Messrs. Germain, Rose and Hoffman, Winslow, Judd and Olssen, (of the Diocese of New York) Byllesby, (of the Diocese of Pennsylvania) and Dowding (of the Church of England.) In the afternoon, the Rev. Messrs. Germain and Hoffman read prayers, and the Rector catechised the children, and the Bishop examined them. The Rev. Mr. Stocking was present.

In the evening, in the Methodist House, at Madison, the Rev. Messrs Germain and Hoffman read prayers, the Missionary, the Rev. Mr. Rankin, baptized an infant, and the Bishop preached and confirmed *eight* persons. The Rev. Messrs. Cooke and McVickar (of the Diocese of New York) were present.

On Wednesday, the 8th, in St. Peter's Church, Morristown, morning prayers were read by the Rev. Messrs. Germain, Hoffman and McVickar, and the Bishop preached, confirmed *twenty* persons, and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Rankin. The Rev. Messrs. Southard and Coe (of the Diocese of Western New York) were present. In the afternoon, the Rev. Mr. Southard read prayers, and the children were catechised by the Rector and examined by the Bishop. The Rev. Messrs. Germain, Hoffman, McVickar and Coe were present.

In the evening, in a private house, at Baskingridge, the Rev. Messrs. Southard and McVickar read prayers, the Rev. Mr. Rankin, the Missionary, baptized four children, and the Bishop preached, and baptized *eight* persons; the Rev. Mr. Germain reading the preface. A sick child was also baptized by the Rev. Mr. Rankin, in private.

In the evening, in the Academy at Dover, the Rev. Mr. McVickar read prayers, and the Bishop preached, and confirmed *six* persons; the Missionary, the Rev. Mr. Rankin, reading the preface.—There have thus been 42 persons confirmed within the parochial and Missionary district, which is occupied by the Rev. Mr. Rankin, and his deacon, the Rev. Mr. McVickar.—*Banner of the Cross.*

PENNSYLVANIA.—On the 10th inst., in the suburban district of Philadelphia known by the name of the Rising Sun, Bishop Potter laid the corner-stone of the Church of the Resurrection; and on the 11th inst., he laid the corner-stone of the Church of the Saviour, West Philadelphia.—*Ibid.*

VIRGINIA.

THANKSGIVING DAY.—Those who were present at the late Convention of this Diocese, will remember the proceedings in relation to the observance of a day of Thanksgiving, and the general desire expressed that the day appointed should be universally observed. As we have in this State no day appointed for this purpose by the civil authorities we are required to take for it that designated by the rubric in such cases. And as this is now near at hand, it may be well, in preparation for it, to copy the proceedings of the convention to which we refer. They present the subject in such a light as to render any additional remarks from us, in relation to it, unnecessary.

The following preamble and resolution, offered by the Rev. Dudley Tyng, were referred to the Committee on the state of the Church:

Whereas, it is the duty of the people especially to commemorate the goodness of God in the annual gift of the fruits of the earth: and whereas, the general concert of a whole people is much to be desired in any such public thanksgiving; and supposed constitutional restrictions have heretofore prevented the Executive authority of this Commonwealth from following the example set by the Governors of other states in setting apart a special day for this purpose, and the duty referred to has, in consequence, been greatly neglected: therefore,

Resolved, That this Convention do recommend to the Clergy and Parishes of this Diocese the observance of the First Thursday in November, being the day appointed in the rubric for this purpose, as a day of Public Thanksgiving to Almighty God for the fruits of the earth.

The Committee on the State of the Church notice the subject in the following language, to which we invite the attention of our readers:

"The subject of the annual thanksgiving for the fruits of the earth, and all other benefits of God's merciful Providence, having been referred by the Convention to this committee, they would express their cordial agreement in the fitness and religious propriety of the observance; and having considered the question of a change of the day, they would respectfully express an opinion in behalf of the time appointed by the rubric, viz. the first Thursday in November. To adopt any other day by act of the Convention, would be in effect to annul the rubric, which exceeds any power belonging to this body. The annual observance of the First Thursday in November as a day of general Thanksgiving is then heartily recommended to the churches of this Diocese, and the Bishop is respectfully requested to remind us annually of this obligation as the time approaches. The reflection would be a melancholy if not an alarming one, that whilst the great majority, if not the whole of our sister States are annually vocal throughout their borders with the praise of God, no grateful notes should be heard throughout the length and breadth of this our beloved Commonwealth. The church has it in her power to redeem the State in some degree from this foul blot. Songs of praise and the voice of thanksgiving, ascending from her numerous churches, would enter with acceptance into the ears of the Lord God of Sabaoth, and peradventure take away from us that aspect and character of ungodliness which ever brings down the withering curse of God upon nations as upon individuals.—*Southern Churchman.*

OHIO.—During the late Convention, Rev. Mr. Windsor presented the following memorial:

At a meeting of the Wardens and Vestrymen of the Parish of St. Peter's, Ashtabula, in the Diocese of Ohio, held on the 25th day of August, A. D. 1851, in their Parochial School House, the following memorial was offered for consideration, and unanimously adopted:

To the Convention of the Protestant Episcopal Church in the said Diocese;

The Wardens and Vestrymen of the said Parish, respectfully acknowledge the receipt from your Secretary, of a summary statement of your proceedings of last year, in relation to it.

They concern alleged difficulties growing out of certain papers, or communications, emanating from Vestrymen and other members of the Parish, and which had been previously censured by the Bishop of the Diocese, and the Convention.

It appears from said statement, that, in the opinion of the Convention, the silence of the Parish under the appeal of the Convention, by resolution, in 1849, in connection with the kind personal feelings of the Bishop, towards its members evinced, warrants them to proceed immediately to some suitable act of discipline, provided for by Article 3d of the constitution, but that they recommend the largest forbearance to be practised, and that ample time be allowed the Vestry of said Parish, to rescind or repudiate by their official action, the obnoxious official acts of their predecessors.

A copy of these proceedings was ordered to be furnished to the Vestry of the Parish, who are thus formally called on by the Convention, to listen to its proposition, for a final and definite settlement of pending difficulties.

The Vestry have done so, and think they see their way clear in so adopting your advice as to avoid involving themselves or others in new difficulties by injudicious attempts, however well meant, to remove old ones.

In our reformed branch of the Church, free discussion by the Clergy and Laity is not only tolerated, but in many cases commended both by persons in authority, and by others of conceded piety and learning in private life. We have seen in our own day minorities protesting against the acts of majorities, parishioners against those of their ministers, presbyters against those of their Bishops, and Bishops against the proceedings of their brother Bishops.

The design of such discussion, in allowable cases, is in expectation of an ultimate, rather than immediate good, of final peace which may be healthy in place of a present sickly one, and always supposes subjects involving principles of conceded importance and parties who have a right to inquire in a proper manner, one of them into the conduct of the other.

In cases involving no important principle concession even among equals is, as we understand it, recommended, and in most cases, toward superiors or those in authority, required.

The Convention have, as we apprehend it, judiciously offered a proposition which involves no other principles that such as last stated. It does not require us as individuals, or as a semi-judicial body to inquire into the character of the acts of our predecessors, much less to pronounce an opinion of judgment upon them. Nor does it place us in a position in which our duty might demand examination of the authority of the Convention as a tribunal for the government or discipline of a Parish in its relations to its Rector or Bishop, or whether, in the exercise of its supposed judicial powers, an article of the Constitution is applicable to controversies closed before its adoption. Your proposition does not touch these questions.

A brief allusion to pertinent outlines of the acts of our predecessors, in connection with those of your body, may be necessary to show that the foregoing reflections are not impertinent, to prove they are applicable to the present case, and that in following your advice and direction, as we propose to do, we are not contributing, by our humble example, to sanction anything which has not been long tried and approved by the Church, or any way novel or questionable. All the proceedings, then, in which the members of the Vestry of this Parish have taken part, and which have met with censure from the Bishop or Convention, were closed before your meeting in 1848.

As early as 1846, the members of the then Vestry, alluding to the fact that the Bishop had addressed the members of the Parish by way of complaint, on account of their acts, informed him of their readiness to have their conduct, as individuals, inquired into and corrected by himself or presbyter in charge.

Between the time of the Bishop's second address and the meeting of the Convention following, the members of the then Vestry, (alluding to the Bishop's expressed opinion that the members of the parish had; by construction, in electing certain persons for their Vestrymen, approved of their past conduct, and were liable to discipline, said persons having met his displeasure,) proffered to him their testimony, that said parishioners had elected said persons without reference to or inquiry into, their controversy with him. At the meeting of the Convention of that year, a lay delegate of the Parish avowed himself the writer of the paper signed by the Vestry, and understood by the Bishop as charging him with untruth. He explained the matter thus objected to, to the entire satisfaction of the Bishop. [See the Bishop's letter to the editor of the *Church Times*, re-published in the *Western Episcopalian*, in the fall or winter following.] Said delegate also admitted that the use of the word "unofficial," in another paper objected to by the Bishop, was inaccurate.

After objecting to the authority of the Convention as a tribunal, &c., and declining to answer a question put by the Bishop before it, he said "at any other time and place he would answer his question."

The Convention, at this meeting, pronounced admonition on the Parish. They say by resolution, its conduct meets with "the decided condemnation of this Convention."

A new article to the Constitution was then proposed for this especial case, as necessary fully to carry out the views of the Convention in its character as a tribunal for the discipline of a Parish. It was amended and adopted the year following, by your body, in its Legislative capacity.

On the Easter Monday following the Bishop's second address and the Convention of that year, the members of the Parish present, by unanimous vote, elected an entire new board of Wardens and Vestrymen. This was done on suggestion of the Bishop, and from deference to his station, and out of respect to the Legislative and Judicial authority of the Convention, which, as understood, had sanctioned his course.

The Wardens and Vestrymen thus elected reported that fact to the Convention, assured them that whatever may be the inference of law, the constructive guilt or innocence of the congregation, still, as a matter of fact, neither the Rector nor Congregation had taken part in the proceedings objected to. They assure your body of their honest endeavors to conform to the canons and rubrics, submit to the order and discipline, and follow the worship of the Church, and that the Bishop had uniformly been treated by Rector and people with all proper respect and attention.

And now the present Vestry adding their testimony as to the truth of the above facts, and in conformity thereto, and being, as we understand it, impliedly, if not expressly authorized by your body, to speak for the members of the Parish in their corporate character, or as a body aggregate, and as to their constructive liability in this special case, do as required, officially repudiate for the Vestry and Congregation all the acts of their predecessors in any way relating to said correspondence or controversy between them and the Bishop, especially such of their acts as in the opinion of the Convention are "official and obnoxious," leaving the merits of the same entirely with the parties really, or in fact concerned. We certify our earnest desire in common, as we believe, with the members of the congregation in general, that the visits of our Diocesan, for confirmation and other Episcopal duties, should be as often as circumstances, his labors in other portions of his field, his health and strength will permit. Striving to appreciate the benefits resulting from the exercise of the christian ministry in all its grades, and those intended by the incidental but useful Ecclesiastical institutions, of Diocesan as well as Provincial or general Conventions of the Clergy and Laity, our purpose as a people, unanimously as we believe, is, according to our humble ability, to sustain them all in the full and rightful discharge of duty.

All which is respectfully submitted.

JOHN HALL,
Rector, &c., and Chairman of the Meeting.
ALBERT A. STRONG, Secretary.

The Committee to whom the Memorial was referred, reported the following resolutions through Rev. Mr. Windsor:—

Resolved, That this Convention, without expressing any opinion as to the several matters contained in the memorial of the Wardens and Vestrymen of St. Peter's, Ashtabula, do accept of the official action of said Parish, viz.: that they do "repudiate for the congregation all acts of their predecessors in any way relating to said correspondence or controversy between them and the Bishop, especially such of their acts as in the opinion of this Convention are official and obnoxious."

Resolved, further, That this Convention cannot refrain from expressing their great gratification that this subject has been thus pacifically and amicably brought to a final settlement, whereby the Parish is restored to its former position in the Diocese.

On motion, the Secretary was instructed to communicate to the Rector and Vestry of St. Peter's, Ashtabula, said action of this Convention.

AUGUSTA, Ga., Oct. 16, 1851.

GEORGIA.—*Consecration of the Rev. Dr. Rutledge.*—Mr. Editor, Yesterday was a day of deep and solemn interest with church people in our city. The consecration of the Rev. Dr. Rutledge, to the holy order of *Bishops*, was solemnized in St. Paul's Church; the Right Rev. Bishop Gadsden presiding, assisted by the Right Rev. Bishops Elliott and Cobbs. The day was bright and glorious; in happy unison with the occasion, and with the holy joy which filled the hearts and beamed from the faces of the large concourse of devout worshippers who thronged the "House of Prayer:" while, "we doubt not, but earnestly believe," that the countenance of the glorious "Son of Righteousness" beamed equally with the bright orb of Day, on the solemn transaction.

Morning Prayer was said by the Rev. Thomas F. Scott, of the Diocese of Georgia, Rector of Trinity Church, Columbus. The 89th Psalm of the Selection, (from 110th of David,) and the 99th Hymn, were given with much effect by the choir. The Te Deum was delightfully, I may say gloriously, chanted; furnishing apt wings on which to waft from devout hearts present their ascriptions of praise unto Him to Whom "all angels cry aloud; the heavens and all the Powers therein"—to "the Holy Ghost, the Comforter"—to "Christ the King of Glory," "the everlasting Son of the Father:" while "the great *Congregation,*" we are are happy to say, withheld not, as they are so apt to do, *their* contribution in this form. "to the praise and glory of God," but made their voices distinctly and touchingly heard. After an excellent and appropriate sermon from the Right Rev. Bishop Gadsden, (from John xx: 21, 22, 23,) that venerable and beloved Prelate, to whom the office of presiding, on this occasion, had been delegated by the "Presiding Bishop of the House of Bishops," began the communion service, the Right Rev. Bishop Elliott reading the Epistle, and the Right Rev. Bishop Cobbs, the Gospel. The Presiding Bishop then took his chair near the Holy Table, and the Bishop elect, vested in his Rochet, was *presented* by the Right Rev. Bishops Cobbs and Elliott. The *Testimonials* being then demanded and furnished were read by the Rev Dr. Ford, Rector of St. Paul's, Augusta. The office then proceeded, the Litany being said by the Right Rev. Bishop Elliott. The Bishop elect was then assisted in putting on the rest of the Episcopal Habit, by the Rev. Dr. Marshall and the Rev. T. J. Young, of the Diocese of South Carolina. The other two Right Rev. Bishops present united with the Presiding Bishop in laying their hands upon the head of the Bishop elect. The Service of the Holy Communion then proceeded, the Right Rev. Bishop Elliott reading the Offertory, and the Prayer for the Church militant being read by the Presiding Bishop, who, after consecrating the Elements, was assisted in the distribution thereof to the clergy, and a large number of Lay participants, by the other Bishops, now three in number.

Besides the clergy already named, there were present, to honor the occasion, the Rev. Thompson L. Smith, of the Diocese of Georgia, Rector of Emmanuel Church, Athens, and the Rev. Chas. H. Hall, John H. Cornish, and C. T. Bland, of the Diocese of South Carolina.

It is a somewhat striking *coincidence* that the Standing Committee of the Diocese of Georgia, on the same day which thus witnessed the consecration of another estimable and beloved Clergyman to the sacred Apostolic office, yielded their assent to the Consecration of the three Bishops elect now before the Church, who are shortly to be added, as we doubt not, to that "long extended line": and thus devout and trustful hearts, clinging to the gracious *promise* of "the gracious Bishop and Shepherd of our souls," were permitted, on one and the same day, not only to behold Zion "arising" and, as in the touching ceremony above described, "putting on," almost without a figure, "her *beautiful garments,*" but also "lengthening her cords and strengthening her stakes" for the more effectually urging forward her high and holy work, of bearing the glad tidings of salvation through the Crucified Jesus, and the authentic means of His grace, to a lost and ruined world.

F.

WISCONSIN.—The Corner-Stone of Zion Church, Oconomowoc, Wisconsin, was laid on Wednesday, Oct. 1st, 1851. This being a Misionary Station of Nashotah, the Corner-stone was laid under the auspices of that Mission. The Bishop with the Trustees, Faculty, and students of Nashotah Mission assembled with a large congregation, in the Methodist Meeting House at 3 P. M. Evening Prayer having been read by the Rev. Messrs. Akerly and Keene, the Bishop, attended by his Clergy and Divinity students, and by the Wardens, Vestrymen and Congregation, proceeded to the site for the Church, where having laid the Corner-stone, he delivered the address. Under the corner-stone were deposited a copy of the Holy Scriptures, a Prayer Book, and a document containing the date of the laying of the corner-stone, and a list of the officers of the Parish, and of the Trustees and Faculty of the Nashotah Mission. The Rector of the Parish and the Rev. Dr. Adams were also present.

The building is to be of brick and may be ready for occupation before Christmas. The lot,—one of great beauty and convenient situation, is presented by the Hon. J. S. Rockwell, from whom this Parish receives many substantial favors. The Parish expects to finish the building with their own means, but a Communion service, a Font and a Bell are greatly needed, and unless donated by those delighting in works of love, may not be procured for a long time.

Oconomowoc is a rapidly increasing village, at the intersection of two important Plank Roads and will ere long be also the Rail Road Depot for a large section of country. Beginning thus early, the Church, under the Divine blessing will secure a firm foothold in this important village.—*Ibid.*

KNOXVILLE, T., October 6, 1851.

TENNESSEE.—*To the Editor of the "Banner of the Cross":* By special request Bishop Elliot of Georgia, has recently paid a visit to the Churches at this place and Greenville, a brief notice of which may not be unacceptable to many of your readers. The East Tennessee and Georgia Rail Road which terminates within some 70 miles of this place, enabled him to reach Knoxville from his residence, with but little of the fatigue of travel, to which our Bishop has always been compelled on his visitation of East Tennessee, over the Cumberland mountain, a distance by stage from Columbia, of 200 miles. Bishop Elliot arrived here on Thursday the 25th ult., and was joined on the 27th, by Rev. Mr. Gay of Tellico, Tenn, to which place he has recently come. On Saturday night, the Bishop preached, and again on Sunday morning, and afternoon, on which last occasion he confirmed six persons. On Sunday night, Rev. Mr. Gay preached, and on Monday, after Morning Prayer, addressed the congregation. The following Tuesday, the Bishop with his family and Rev. Mr. Humes, Rector of the church at Knoxville, left for Greenville, 70 miles distant, where they arrived on the following evening, and were received with great joy by the little flock at that place, who are now by the resignation and removal of Mr. Good, without a Pastor. On Thursday afternoon and also at night the Bishop preached; and at the former time, baptized an infant. Returning to Knoxville, he preached on Sunday, after Morning Prayer, and administered the Communion, and again preached in the afternoon. To-day he left us, to our sincere regret at parting with him and his family. His visit to the two churches has been quite refreshing, and has greatly encouraged them to perseverance in the faith of Christ. The importance of it can scarcely be estimated by those who live where the Episcopal communion is strong and its churches and ministers are numerous. East Tennessee embraces nearly one-third of the whole population of the State: and yet in the entire region, there are but the two Episcopal churches, at Knoxville and Greenville. The Rectorship of the Parish at Greenville, will soon be filled, it is expected, with a faithful minister. Rev. Jno. L. Gay has taken charge of a congregation at the mouth of the Tellico river, upon the Little Tennessee, 35 miles southwest of this place. The congregation is yet unorganized: but the field of ministerial labor is an interesting one, and Mr. Gay hopes in another year to have a Church of "such as shall be saved." Under these circumstances, in the absence of our own loved Bishop, the presence and preaching of the Gospel by the excellent Bishop of Georgia, have been to us full of comfort and spiritual strength: and our prayer is, that God will bless the seed of the Word of Life the Bishop has sown, and water it with the dews of His heavenly grace unto abundant fruitfulness. Upon most of the occasions of his ministering, he had large and intelligent and attentive audiences, and by his truly apostolic sermons has much commended the Episcopal Church to the people.—*Ibid.*

New Publications.

MEMORANDA PAROCHIALIA, or Memorandum-Book for the Clergy in visiting the poor in connection with the Map of the local Boundaries of the P. E. churches. H. Anstice, New York, 1851.

The above useful little book is small 4to. in pocket book form, closely ruled, on good writing paper. One page are blanks, for the date and name of the married heads of the family, with spaces marked *Born, Married, Lived in New York, Occupation, Education, Attendance at Church, Family Devotion, Communion, Alms, Rent, Remarks;* on the opposite are spaces for the names of the children, with ruled columns for *Age, Baptism, Confirmation, District and Sunday Schools, Communion and Health*—a specimen is prefixed as to how the book should be kept. A record of this kind would be highly advantageous both for the clergyman and his poor parishioners, and greatly aid him in making up his parochial Reports. We are happy to commend the design and the neat way in which the work is got up.

EXCERPTA EX OVIDII CARMINIBUS, (Phila., Blanchard and Lea,) is another of the neat classical series for schools, edited by Dr. Schmitz. It contains extracts from the *Metamorphoses, Elegies, Fasti and Tristia,* all objectionable parts being rejected.

THE LILY AND THE BEE, by Samuel Warren, (Harpers,) celebrates the World's Fair in a sort of Poetical-prose, which has frightened us from reading it. It is said to possess merit, however.

YOUMAN'S TEXT BOOK OF CHEMISTRY, (Appletons,) pp. 340, explains in a familiar manner, the principles of the science, and its application to the Arts, Agriculture, Physiology, and the most important phenomena of nature, and appears a very clear and useful work of its kind. A Chart has been prepared with much pains and skill to accompany the volume. We have not seen it, but it is spoken of with high commendations, by such men as Professors B. Silliman, J. W. Draper, W. Ellet, R. Hare, W. F. Hopkins, J. Torrey and others, and this fact is alone sufficient to call the attention of the public to its worth and merit.

We return our thanks for Bishop Doane's eloquent SECOND BACCALAUREATE ADDRESS, delivered at the late commencement of Burlington College. We have marked several passages for insertion.

JUDGE CHAMBERS' SPEECH before the Convention of Maryland (for forming a new constitution), on the election of Judges by the people, has been lying before us some time, but we hoped to have been able to notice it at some length. This, however, we have been prevented from doing by the pressure of other avocations. We must, therefore, content ourselves with expressing our high admiration of the deep and sound principles it advocates, and of the earnestness, vigor, and eloquence with which they are enforced. It sets forth the necessity of a pure, learned, and high-minded judiciary, and the preservation, as far as possible, of independence of feeling, and from influence of the pressure from without. He therefore takes strong ground against the popular elective system of these high functionaries.

DRAYTON, a story of American Life (Harpers), depicts the career of a young man of decayed family and humble station, who by energy and perseverance in the legal profession, attains to eminence, and marries a rich heiress. There is a great variety of characters well drawn, and the plot and incidents possess interest, and give good promise as to future efforts of the author. Some of the conversations are rather prolix and essay like; and the compliments between the ladies and gentlemen are profoundly astronomical.

BLACKWOOD'S MAGAZINE for October, has been republished by Messrs. L. Scott & Co. The contents are: 1 Help's Essays; 2 Varieties of English Life, by Bulwer, continued; 3 The New Zealander, a very interesting account of their habits, manners, and especially their cannibalism; 4 The Italian Revolution, takes the Austrian side of the question with some force; 5 Levantine Rambles, a lively review of a sprightly French traveller; 6 Day Dreams of an Exile (poetry); 7 A Voice from the Diggings, some Californian experience; 8 The Experiment, another anti-Free Trade article.

THE CHURCH REVIEW for October, has the following articles: 1 The Jubilee Year, or God in History, well written and instructive; 2 The Canadian Clergy Reserves, continued, a thorough and valuable paper for American churchmen; 3 Sermons for Servants, by Rev. T. T. Castleman, of Staunton, Va., is warmly commended, and some useful and judicious suggestions are thrown out on the condition of the class treated of; 4 Obedience to Law and Private Judgment, sound and discriminating on one of the prevailing topics of the day; 5 The Divine Rule of the Church's Legislation, lays down correct principles, and establishes them by the historical testimony of the Church; 6 Exegetical Remarks on Jephtah's Vow, determines against the actual sacrifice, with considerable ingenuity, but much may be said on the other side; 7 Wilberforce's Theory and Pantheism, endeavors to establish the charge heretofore advanced, but as it seems to us with small success—an able examination will be found in our present number. Then follows an Historical Account of the Society for the Propagation of the Gospel, by David Humphries, D. D., published in 1730, which possesses much value, and will attract attention at the present time. Then follow, as usual, Book notices, Ecclesiastical and Foreign intelligence, &c.

A COLLECTION OF CHURCH MUSIC, by H. W. GREATOREX, organist of Calvary Church, New York. Hartford, Goodman & Co., New York, Stanford & Swords, and D. Appleton & Co., contains a great variety of Psalm and Hymn tunes, Chants, Anthems and sentences from the best standard composers. The editor states that his aim has been to furnish good music, rather than light, frivolous melody—to restore as nearly as practicable the old standard tunes and chants to their original harmonies, while in the selection of the new he has endeavored to avoid vulgarity or straining after effect. This is a sound principle. There are more than 100 chants, both of a jubilant and a penitential character. The collection of metre tunes seems very full and rich. An introduction is prefaced with useful instruction as to the principles of music, time, notes, the scale, keys, &c., comprehensively and clearly expressed. Actual experience will soon establish the merits of this work, as compared with others on the same subject.

A NEW DEUS MISEREATUR, being an adaptation of the LXVII Psalm with the Gloria Patri, to the music of Zingarelli's Miserere.

This Anthem, just issued by Stanford & Swords, 137 Broadway, deserves a very extensive popularity. Zingarelli's Miserere is one of the greatest compositions extant, and for devotional effect is not surpassed by any. Unlike most music of its class it is perfectly simple, and so easy of execution as to be within the capacity of any ordinary choir.

The adaptation of English words, by the Rev. J. F. Young, is pronounced by competent judges to be exceedingly happy. Though the music is preserved unaltered, the harmony of sentiment between it and the words is as faultless, and the flow of their rythm together as natural, as if the one had been written for the other. Every choir of the Church should avail themselves of this *uncommon* music now adapted to her Evening Service, it being one of the most valuable contributions yet made to our musical literature.

To be had in any quantity on application to Stanford & Swords, 137 Broadway. **

MUENSCHER'S CHURCH CHOIR; a new edition of this popular work has been published by Messrs. Sandford & Swords, in a very neat form. Some of the tunes are derived from secular sources, as *Athens,* which is an adaptation of *Jock of Hazledean,* and is not the most solemn in its character. A tune called "*The Merry Swiss Boy,*" or some title of the sort, has been fitted up as *Bavaria.* There are some other discrepancies of the same kind. Many fine old tunes are to be found in this collection, on the other hand, and with due caution it may profitably be employed in our choirs.

We have received the Charleston Gospel Messenger, the Evergreen, Sailor's Magazine, North American Miscellany, Moravian Miscellany, all for October.

Among the Pamphlets lately received are the following.

THE POSITION AND SAFEGUARDS OF THE CHURCH, a sermon preached in St. John's Church, Maury Co., Tennessee, by Rev. E. H. Cressey, Rector. It may be obtained at the Church Depository, 20 John St., New York, and is published in the usual handsome style of that establishment.

UNITY OF CAUSES WITHOUT UNIFORMITY OF RESULTS, the sermon delivered at the Annual Convention of the P. E. Church, at Waterbury, Connecticut, June 10, 1851, by Rev. T. W. Coit, D. D.

Several other notices are unavoidably deferred.

We understand that the Rev. Dr. Whitehouse has accepted the Assistant-Bishopric of Illinois. His connection with St. Thomas' church, however, will not cease until the Spring, and his change of residence will probably take effect in May or June next. We believe the time for consecration is not yet fixed.

CLERICAL CHANGES.

The Rev. E. H. Cumming from St. Paul's Church, Akron, to St. Timothy's Church, Massillon, O.

The Rev. Thomas P. Tyler, has resigned the charge of St. Paul's Church, Columbus, O.

The address of the Rev. Isaac Pardee is 91 St. Mark's Place, N. Y. City.

Rev. John L. Gay's present address is Four Mile Branch, Monroe Co., Tenn.

Rev. D. P. Sanford, from St. Paul's, church, St. Louis, Mo., to the Rectorship of St. John's Church, New Milford, Conn.

Rev. W. S. Child, to the Rectorship of the Parish of Christ Church, in Springfield, Mass.

TO CORRESPONDENTS.

G. M. is under consideration.

Veritas is received; also a *Layman,* and Z.

Married.

In Grace church, Canton, on the 2d inst., by the Rev. William H. Harison, of Augusta, Ga., Minturn Harison, son of the late Richard N. Harison, Esq., of Canton, to Susan M., daughter of C. Beverly Drake, Esq., of Ithica, N. Y.

Notices.

QUARTERLY SERMON.

The Rev. Francis Vinton, D.D., Rector of Grace church Brooklyn, will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton St., on Sunday evening, Oct. 26.

Service to commence at 7½ o'clock.

A Collection will be made in behalf of this mission. The attendance of those friendly to the object is respectfully invited.

October 25.

ST. MARY'S HALL,
Burlington,——New Jersey.

The Thirtieth Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the Bishop of the Diocese, or to the Rev. R. J. Germain, Principal.

Oct. 11—t Nov 15.

BURLINGTON COLLEGE.

The Eleventh Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the President, or to Rev. M. P. Stickney, Rector.

Oct. 11—t Nov 15.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate

tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square.
Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 6th inst.

Rev J J Elsegood, 3 05; St Johns, Monticello, Rev E K Fowler, 3; Zion, East Bloomfield, Ontario Co, W N Y, Rev S Davis, 2; W H Bell, sub, 2; total, 10 05.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 21, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 1th inst.

St Johns, Concord, 2, Calvary, Concord, 1, Pa, Rev C Breck, 3; Christ, Hudson, Rev Wm Watson, 5; Wm H Bell, sub, 1; Rev J W Shackelford, don, 4; total, 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 21, 1851. 20 John street.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Thro' Rev R Cox, Rector, coll'n in Zion ch, N Y, 10 50; and Teachers and S S Scholars, 17 41; both for the purchase of land for the mission.

JAMES LLOYD BRECK,
St. Paul, Minn., Oct 9. For the Minn. Mission.

☞ The undersigned gratefully acknowledges the receipt of the following, for the erection of a church at Muscatine, Iowa, thro' T. N. Stanford, Esq., N,Y.

Grace ch Brooklyn Heights, Rev Dr Vinton, 25; St Peters, Phila, Rev W H Odenheimer, 10; total, $35.

J. B. COLHOUN.

LITTELL'S LIVING AGE, No. 389, 12½ cents.

CONTENTS.

1. The Spanish Protestants and Philip II, *Eclectic Rev.*
2. English Synonims, *Fraser's Mag.*
3. Character of Louis Napoleon, *Morn. Chron.*
4. A Gallop for Life, *Household Words.*
5. Episodes of Insect Life, Part III, *Fraser's Mag.*
6. Toper of Fontenay, *Chamber's Papers for the People.*
7. Cleopatra's Needle, *Morn. Chron.*
8. Absolutism Writing its Book; Cuban Question Beam in our own Eyes; Foreign News; *Spectator, Exam., &c.*
9. Cuba, *Exam.*
10. McCormack's Reaping Machine, *N. Y. Eve. Post.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

NEW AND ELEGANTLY ILLUSTRATED WORKS.

D. APPLETON & CO. 200 Broadway,
Publish this week:

CHRISTMAS WITH THE POETS.—A collection of Songs, Carols, and Descriptive Verses, relating to the Festival of Christmas, from the Anglo-Norman period to the present time. Exquisitely embellished with fifty tinted illustrations, by Birket Foster; and with Initial Letters and other Ornaments. One vol, royal octavo, price $7 50, mor. extra $10.

This is, without exception, one of the most beautiful volumes ever issued from the press. The typography and paper have never been surpassed. The embellishments consist of exquisitely tinted engravings, illustrative of passages relating to Christmas and kindred subjects from the Poets. They are perfect gems, and have rarely been equaled in artistic merit.

LYRICS OF THE HEART, with other Poems. By Alaric A. Watts. With forty-one exquisite Engravings on steel. One vol. octavo. Cloth $5, mor. extra $7 50.

No volume of poems has ever been offered to the public displaying in its appearance so much taste, elegance and richness as these delightful "Lyrics." The engravings are executed in the highest style of the art, from the designs of the best modern painters.

MRS. JAMIESON'S COURT OF CHARLES II. Memoirs of the Beauties of the Court of Charles II., with their Portraits, after the most eminent painters, illustrating the Dairies of Pepys, Evelyn, Clarendon and other contemporary writers. By Mrs. Jamieson, Twenty-one finely-engraved plates. One vol. imperial octavo, mor., elegant, $10.

Mrs. Jamieson's popular biographies of the Court of Charles II. are now for the first time introduced to the American public in an elegant form. The portraits in the present volume are beautifully engraved in the finest style of the art.

NEW CHURCH MUSIC.

STANFORD & SWORDS Publish this day,
DEUS MISEREATUR,

Being an adaptation of the LXVII Psalm, in English, with the Gloria Patri to music from Zingarelli's celebrated Miserere, by the Rev. J. F. Young. Large 12mo, 25 c.

Recently Published,

Greatorex's Collection of Church Music.
The People's Psalter, by Rev. W. A. Muhlenberg, D.D.
The Church Choir, by Muenscher, (a new improved edition)
The Choir and Family Psalter, by the Rev. Drs. Wainwright and Muhlenberg.
The Church Chant Book, by Staunton, &c, &c.

A great variety of sacred music for sale at the lowest prices and liberal discounts on the quantity allowed to choirs, schools, &c.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

CHURCH SCHOOL ROOMS.
190 West 19th St.

FRENCH, ITALIAN, and GERMAN Instruction for ladies and gentlemen. Profs. Jean F. Buffet and L. R. Breisach have commenced their *evening classes* for the season.

Classes in French—Tuesday and Thursday at 6½ and 7½ P. M.

Classes in German—Monday and Friday at same hours.

Terms $5 for 24 lessons.

For further information apply to
WM. B. STOUGHTON,
at the School Rooms.

N. B.—WANTED, a person to take charge of the physical education of the pupils of the Church School.

Oct. 25,—3t

A LADY Accustomed to tuition, who can give highly respectable references, will be glad to hear of a family, requiring a Daily Governess in or near New York. She instructs in English, French, Piano Forte, Flower Painting, Pencil-drawing, and German.

Address to A. M. A., Churchman Office.

Oct. 25—2t$

A PROFESSOR of the Piano Forte, who can give the best of reference as to qualifications, and character, is desirous of obtaining board in a family where his instructions would be a sufficient remuneratihn. Address Music Teacher at this office.

Oct 25,—2t$

A YOUNG MAN, teaching in the City each day from 1 to 3 o'clock, desires to occupy his mornings and evenings either as Tutor, either in Schools or Private Families in New York or its vicinity. Advertiser is a good penman, has had four years experience in teaching the Mathematics with the common English Branches, and can give the best City reference as to character and ability.—Apply to B. Z. at the office of this paper.

Otc. 25th—4t$.

Poetry.

From the N. O. Daily Crescent.

"Faith's Silver Threads."

[A little girl, when dying, was told by her mother that all along through the dark valley there ran a silver shining thread, which, if she would grasp and hold firmly would bear her safely across the cold river, and, at length, land her upon the opposite shore of life and glory.]

When thy trembling feet are pressing
Jordan's cold and swelling stream,
Yield thee not to fears distressing;
Death is not the foe we deem:
Cherished daughter!
Death from Heaven shall on thee beam.

Catch that silver thread and shining,
Which thy struggling faith discerns;
Let it now thy heart entwining,
Hold thee while the conflict turns:
Dying daughter!
How my spirit o'er thee yearns!

From a mother's fond embracing,
Early thou art called away;
Still that little thread be tracing,
Till it leads to endless day:
Oh! my daughter!
Can I here consent to stay!

Yes, my God, Thy time abiding,
I beneath the cross will spend;
Ever in thy grace confiding,
Watching always to the end;
Thus, my daughter!
Where thou'rt gone, my steps shall tend.

Selected Matter.

From the Evangelical Catholic.

Report of the Shirt-Sewer's Co-operative Union.

When an association commences to carry out and put into practice any measure of Reform, it seems prudent and necessary to lay the subject before the public for their approval and sympathy, lest the designs and intentions of its protectors might be impugned, or its objects be deemed speculative—designed to benefit the few at the expense of the many, and thus alienate the sympathy of those who, when they should have a correct understanding of the purposes of the proposed Reform, would more fully appreciate the motives, and aid in carrying forward the designs of the Association. In justice, then, to the Union, we have convened this meeting for the purpose of laying before the public a simple statement of the circumstances which induced us to form this Union, and to ask your friendly aid and co-operation. Forced by direct necessity, through want of employment and starvation wages, when we had work to do, some few of our present numbers combined together in the month of April last, and organized into an Association styled the Shirt Sewer's Co-operative Union. Our aims and objects were, to work together for mutual benefit, to share the profits accruing from our industry, according to our industry and willingness to do, instead of being, as formerly, compelled to give the *lion's share* of our labor to an employer.—Briefly, it was an *experiment*, and it has succeeded. We have demonstrated the fact to our cast-down and suffering sisters, that full double the wages can be earned by less hours of toil, under our new plan of combination, than under the old arrangement. When our numbers were limited, and the work light, we were unable to pay our way; but as our members increased with the demand for labor, our profits increased, leaving us at present a net profit of 10 per cent. over the prices paid to the members. A statement of the prices of work given by employers, and that paid by the Association, will serve to show the advantage we have already gained by *combination*.

Prices of Shirts made for large Shirt manufactories range from 5 cents to 50 cents; while our lowest prices are 25 cents for cheap Shirts, and 75 cents for the best made article. Our prices range thus for the same article, only that ours are well made, which cannot be said of *sale Shirts:*

Cheap Shirts, shop made,	8 to 10 cents.
Best Shirts, shop made,	31 to 50
Cheap Shirts, Association made,	25 to 38
Best Shirts, Association made,	75
Collars, shop made,	1, 2, and 3
Collars, Association made,	8 to 10

From these prices we are even now enabled to save 10 per cent., still to be divided or to be laid out in stock for the mutual advantage of all.—Aside from these advantages, the members are not overtasked as much as under the old system, and we are sure of our being promptly paid, which very often was not the case in shop work. We therefore feel warranted in urging upon the public the necessity and expediency of enlarging our sphere of usefulness, by increasing our facilities for employing all who prefer working for themselves, and those dependent upon them, to toiling for the pittance wages grudgingly given by employers. Our Association at present employs 40 females, among whom are 15 widows—but not steadily, as, until the issue of the *appeal for aid*, (some three weeks since,) we had not full employment. That appeal, we are grateful and happy to say, has rallied around us many kind friends who have aided us very materially in procuring work, and now stimulate us further to lay our cause before the whole public. The time for such a movement seems to be *now*.—There is a general feeling of sympathy and a lively interest for the 6,000 defenceless and deeply wronged Shirt-makers of our City. Nobly are they striving to earn, in honesty and decent poverty, the bread that poorly feeds, and the humble raiment that but poorly covers, their wasted forms. They are patient sufferers, toiling unceasingly, ever hopeful of a brighter future.—Very many are widows, descended by reverses to poverty; more of them are orphans,

——"Too early thrown
On the cold world, unloved, alone."

Others are compelled to aid in the support of families and widowed mothers, and all have a pressing claim on society. Too long has this been lightly treated or totally disregarded. Occasionally, as the benevolent pass through our hospitals, their warmest sympathies are aroused for those who, worn down with toil, weary of life, diseased by sedentary habits, have come there to die. Not unoften the *prison-door* and the *mad-house* close upon them, and oftener the *house of shame* affords an asylum, denied to them by honest toil and a life of virtue. These are the every-day histories of the seamstress. Few of them enjoy the wholesome comforts of life, and more suffer for even the common necessaries. This should not be, or need not, when society begins to understand the duty of elevating the condition of her weak and defenceless sisters. The initiatory step in this reform is the associating together of the most depressed branches of industry for mutual aid and protection. One such organization, established by your aid and patronage, would be instrumental in accomplishing vast good to other depressed branches of trade, by a successful example. The advantages to accrue from a change in the uncertain tenure under which the needlewomen now hold their right to exist, (not to say live,) are apparent to every reflecting mind. All society would feel and benefit by the change, by placing in a position of comparative security and independence a large class of operatives, whose defenceless condition is now made to enure to the profit and aggrandizement of those who profit by their ill-paid labor. The change would lessen the numbers who at times are compelled to ask charity. It would rob the *living charnel houses of vice*, in which our city so abounds, of numberless victims. It would give a stimulus to industry, by placing thousands in positions to *need* and *consume* articles which their straitened circumstances now deprive them of. We will not enlarge further on the manifold advantages of so associating together, believing the fact apparent to all. We are anxious to try the experiment. Upon our failure or success depends the future comfort or misery of thousands in our city, who are even now "sewing at once, with a double stitch, a shroud as well as a shirt."

The condition of the Shirt-sewers of our city is lamentable, and calls for your kindest and warmest sympathies. It is estimated that their numbers at present exceed six thousand. Many of these are young and friendless orphans, early left to struggle with poverty, and solely dependent upon the precarious pittance of wages doled out by employers. Others are widows, depending upon the needle for the support of helpless children, and with the pittance of some $2 or $2 50 per week, trying to feed, clothe, and pay the rent of a family. We need not tell you this cannot be done. They bear in silence sufferings and trials that would chill the sternest hearts to recount. The defenceless girl often wrestles with poverty, hunger, temptation, until dire necessity forces sad and fearful alternatives upon her. Is this Christian? Is it human?

"Oh, men, with sisters dear;
Oh, men, with mothers and wives:
It is not linen you're wearing out,
It's human creatures' lives."

But we will not murmur; we are ready to make any personal sacrifices to sustain and build up our Association. To this end we appeal to a generous public.

We need your assistance now. We need a store in which to dispose of our stock when made, and the patronage of those who have employment to give. We need to be placed on a permanent basis, where daily necessities and wants will not circumscribe our usefulness and dampen our energies. Kind friends! Will you aid and assist us!

From the New York Daily Times.

Sculptures from Nineveh.

Through the kindness of a friend, we yesterday had an opportunity of examining some fine specimens of the sculptures lately exhumed from the ruins of Nineveh. They were forwarded to this country by Rev. Dwight W. Marsh, missionary of the American Board at Mosul, and were received at the agency of the Board in this city a few days since, by the arrival of the bark Cornelia, from Beirut and Smyrna. We believe that no other specimens of the kind have arrived in the United States; and these will therefore be looked upon with peculiar interest.

Mosul is situated on the opposite bank of the river Tigris from the site of Nineveh, and the sculptures forwarded by Mr. Marsh were obtained directly from the ruins. They are twelve in number; or, more properly, there are six or eight specimens, in a state of fair preservation. The largest slab is broken into several fragments, but the outlines of the figures are so preserved as to be readily restored. Although the designs are not uniformly legible, the works were evidently intended for ornaments to private dwellings, or the more elegant public edifices. In several instances, the marks of the chisel are still fresh, apparently, as on the day they were cut; and the delicacy and beauty of the workmanship is such as to excite the unbounded admiration of the beholder.

The material upon which the inscriptions are portrayed, is a soft grayish marble or limestone. Some of the specimens consist of earth and burnt clay, resembling brick.

One of the smaller pieces, broken into an irregular shape, contains a representation of a warrior in his chariot. The head and bust are perfect, but a portion only of the chariot and bow are preserved. The upper rim of the chariot wheel is very perfect. The chiseling of this specimen is exquisite, and the stone retains its polish with a remarkable degree of endurance. The mode of dressing the head in the time of the Assyrians, may be studied here to excellent advantage.

Another slab represents a man in the act of running, and apparently in pursuit of an enemy. The head of the principal figure is deficient. We noticed in this specimen a remarkably accurate delineation of muscular development.

A war horse, fully caprisoned, forms the subject of another representation. The head and neck are nearly perfect, but the body is lost. In the mane and trappings, the hand of Time is scarcely visible.

Another represents a flowering plant, or a badge of royalty, shaped like a palm—the use of which is not clearly understood. It evidently constituted an insignia of office, and overshadows a chariot, in which is standing a warrior fully equipped for battle. Behind him are a number of other heads with invisible bodies. Above these figures is a heavy line in bas-relief, supporting a new series of representations. In this upper portion only human feet are visible.

The largest specimen is also a representation of the warlike preparations of the people, in whose days these curious works were wrought. The design is clearly intended for a picture of soldiers on their way. Two shields, circular in form and admirably preserved in outline and finish, occupy the centre. Behind these appear the heads of two or three warriors, crowned by conical caps, and protected by ear-flaps. There is a remarkable variety in the styles of head-dress observable in these specimens. One charioteer wears a flat, turban-shaped head-covering, and others are furnished with peaked, square, and other diversified forms. In the largest slab the same representation of a palm-shaped standard occurs.

Beside these, there are two fine specimens of the cuneiform or arrow-headed character, which are preserved in great perfection. The inscriptions are such, that they cannot be represented by ordinary types, and of course cannot be translated without difficulty. The characters are deeply cut in a species of burnt clay, and are from a quarter to an eighth of an inch in depth. They will form an interesting study for the antiquarian.

These interesting relics of a bygone age and departed splendor, are invested with a melancholy interest. The hands which fashioned them have decayed with the lapse of years, but the imperishable marble remains, as a memento of the age of opulence in Nineveh. The untiring exertions of Mr. Layard have opened a field of novel interest, and the few specimens of Assyrian art, which have thus reached a world once unknown, will be prized as invaluable acquisitions to aur archæological archives.

WANTED, to take charge of a small school of boys, a gentleman who has had some experience as a teacher, and is qualified to give instruction in the classics, and the ordinary elementary branches.

For particulars, reference may be made to the Rev. Dr. Muhlenberg corner of 6th Avenue and 20th street; or to the Rev. Milo Mahan, Theological Seminary N. Y.

October 18.—2t.

TEACHER.

A N A. M. of a distinguished univeraiy, who has been engaged, for the last two years, as Tutor in an Eastern College of repute, desires a situation as Mathematical or Classical Instructor in a respectable college or other educational establishment. Will furnish unexceptionable references and testimonials as regards moral character, scholarship, and skill and success in teaching. Address "Tutor," at this office.

October 18,—1t$

WANTED, an assistant Teacher, whose services will be required about four hours each day.

He must be a Churchman and a graduate:—if a candidate for orders, he will be preferred. To a person wishing to study a Profession, this opportunity will afford the means of acquiring it without expense, address, the "Rector of St. Mark's Hall, Orange, N. J." Oct 18–tf

WANTED, in a Church School, near Baltimore a gentleman about 25 years of age, who has been successful in governing boys, and is competent to give instruction in the ordinary branches of a liberal education. To a communicant of the Church, who possesses the above qualifications, and would devote a large portion of his time to instruction and supervision, so advantageous situation could be offered.

One who can teach drawing preferred. Address M. A., Box 136, Baltimore, Md.

Oct. 11—4t$

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the

"*Farmer's Guide to Scientific and Practical Agriculture,*"

By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is old at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,		$3,00	per annum.
For any two,	do.	5,00	"
For any three,	do.	7,00	"
For all four of the Reviews,		8,00	"
For Blackwood's Magazine,		3,00	"
For Blackwood and three Reviews,		9,00	"
For Blackwood and the four Reviews,		10,00	"
For Farmer's Guide, (complete in 22 Nos.)			$5.00

Payments to be made in all cases in advance.

CLUBBING.

A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review to be *to one address* for $9; 4 copies of the 4 Reviews and Blackwood. $30; and so on.

*** Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.

Money current in the States where issued, be received at par.

☞ Remittances and communications should be always addressed, post-paid or franked, to the Publishers.

LEONARD SCOTT & CO., Publishers,
79 Fulton st., entrance 54 Gold st N. Y.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York City.

The Winter Session of this school will commence on the 1st Monday of November, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams R L Patterson, Esq. and Dr. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W, Condit, Esqrs, Newark; New York, the Rev. Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.

Oct. 11—4t REV. S. S. STOCKING, A. M. Rec.

WANTED, a Situation to teach the English Branches in a School, by a Lady who has taught several years in one of the first Seminaries at the South. The most satisfactory reference can be given if required. Address M. P., Post Office, Troy N. Y.

Oct. 11—4t$

To Merchants.

THE ADVERTISER, a young man, twenty-one years of age, desirous of preparing for Holy Orders, in connection with his clerkly labors, wishes to obtain a situation, that will not require more than 8 hours of his time, daily.

He has, for more than six years past, been engaged in mercantile business, in this city,—the last four, as Assistant Bookkeeper. He is quick and correct at figures, understands the general routine of business, and is conversant with foreign measures and currencies.

Unexceptionable references given as to character and business capacity.

A note, addressed "Lee," Churchman Office, will be attended to promptly.

Oct. 4, 1851—tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct. 4, 1851.—tf

TEACHERS.

TWO YOUNG MEN, Of much experience in teaching, who will give satisfactory reference, one a graduate of Harvard and the other of Yale College, want situations as Tutors, either in private families in New York City or to travel abroad.

Address Horatius, Box 340, Cambridge, Mass.

Oct. 4, 1851—6t$

MOUNT ALBAN INSTITUTE.

THIS INSTITUTION Is very pleasantly situated on the Georgetown Heights; the prospect from it embracing the city of Washington, the Potomac for some miles, and the town of Alexandria. It is designed to a limited number of boys the benefit of a good, practical, christian education. It seeks to combine the advantages of thorough academical instruction with the proper discipline of a christian home.

The next regular session will begin November 1. Parents who for any cause desire an earlier admission may confer with the Rector.

Applications for admission of pupils, or for further information, may be addressed to Rev. Anthony Ten Broeck, Georgetown, D. C.

Oct. 4, 1851—4t

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.

Post Office, Newburgh. Sept 13–2m

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL & PRICE, Publishers,
121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.

Sept. 6—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to furnish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, August 27, 1851.

TO the SHERIFF of the CITY and COUNTY of NEW YORK: SIR: Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney General, in the plate of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commisioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Conrt, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said county:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thos. J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

Sep27—6t

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.–tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children; who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches tront, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. A. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58
Total for the month,			127
Whole number of policies issued by the Company,			7530

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.